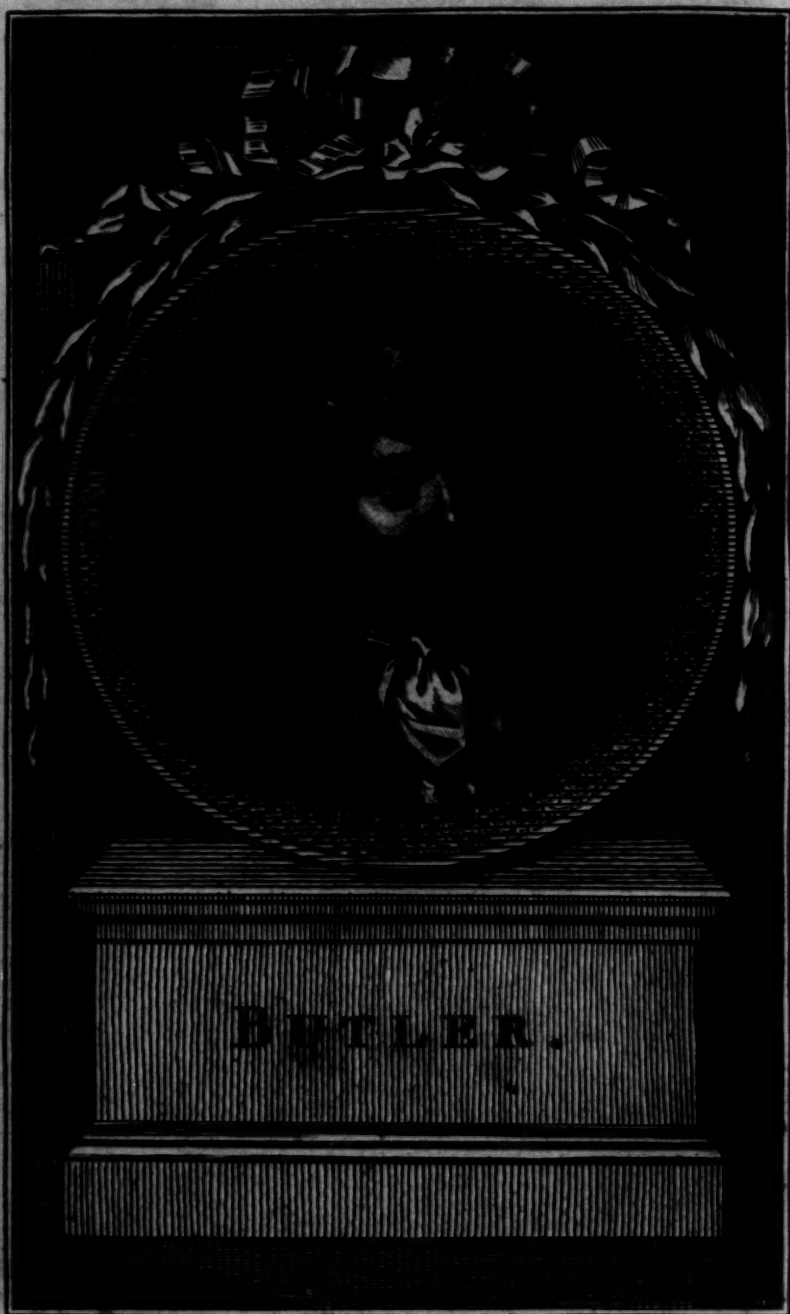
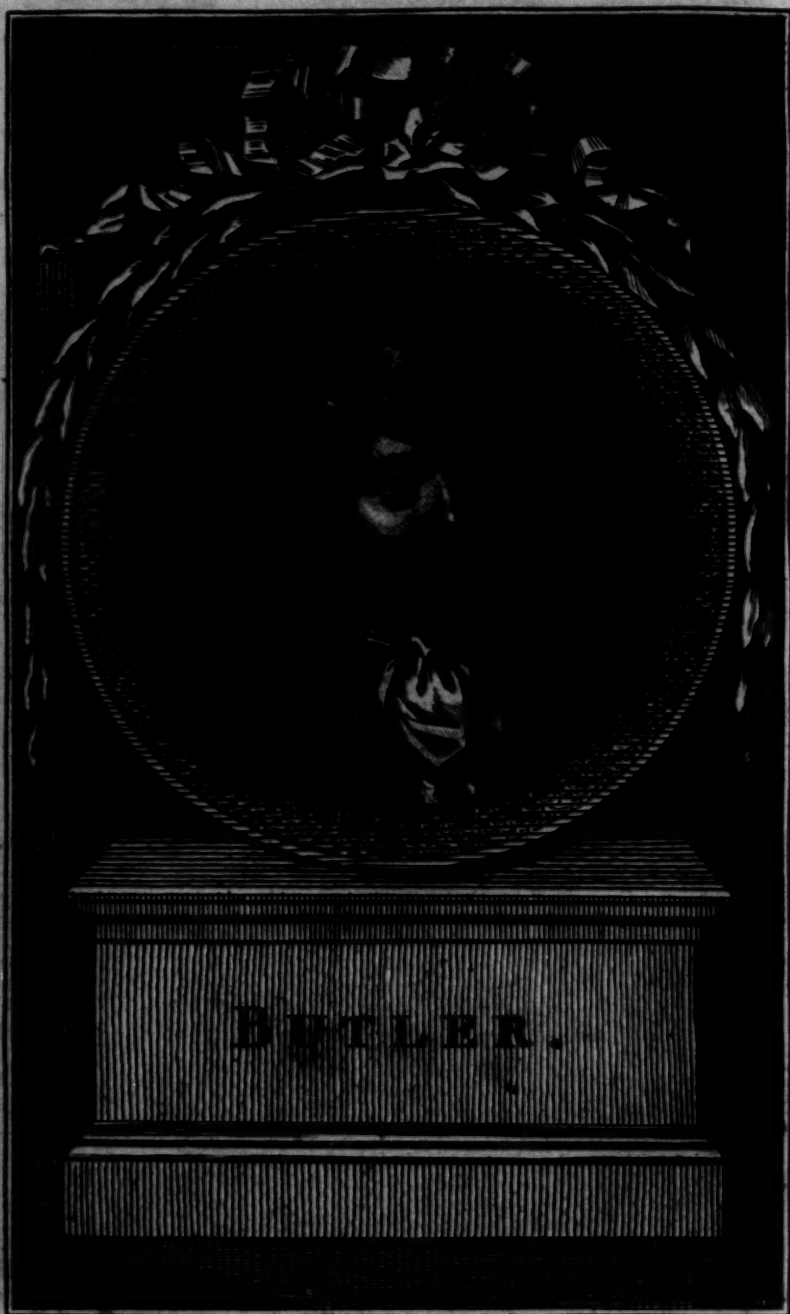




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THE
WORKS
OF THE
ENGLISH POETS.
WITH
PREFACES,
BIOGRAPHICAL AND CRITICAL,
BY SAMUEL JOHNSON.

VOLUME THE SIXTH.

L O N D O N:

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M DCC LXXIX.



THE
P O E M S
OF
B U T L E R.
VOLUME I.



M U D I B E A S
IN THREE PARTS
THE
P O E M S
OF
MR. BUTLER.

VOL. I.

B

THE

P O F M S



M R E R

B

Vol. I

H U D I B R A S.

IN THREE PARTS.



PART I. CANTO I.

THE ARGUMENT.

Sir Hudibras his passing worth,
The manner how he sally'd forth,
His arms and equipage, are shown,
His horse's virtues, and his own:
Th' adventure of the Bear and Fiddle
Is sung, but breaks off in the middle*.

WHEN civil dudgeon first grew high,
And men fell out they knew not why;
When

* A ridicule on Ronsarde and Davenant.

Ver. 1.] To take in *dudgeon*, is inwardly to resent some injury or affront, and what is previous to actual fury. It was altered by Mr. Butler, in an edition 1674, to *civil fury*. Thus it stood in edit. of 1684, 1689, 1694, and 1700. *Civil dudgeon* was restored in the edition of 1764, and has continued so ever since.

Ver. 2.] It may be justly said *They knew not why*; since, as Lord Clarendon observes, "The like peace
" and plenty, and universal tranquillity, was never
" enjoyed by any nation for ten years together, before
" those unhappy troubles began."

When hard words, jealousies, and fears,
 Set folks together by the ears,
 And made them fight, like mad or drunk,
 For Dame Religion, as for punk;
 Whose honesty they all durst swear for,
 Though not a man of them knew wherefore;
 When Gospel-trumpeter, surrounded
 With long-ear'd rout, to battle sounded;
 And pulpit, drum ecclesiastick,
 Was beat with fist instead of a stick;
 Then did Sir Knight abandon dwelling,
 And out he rode a colonelling.

5

10

A wight

Ver. 3.] By *hard words*, he probably means the cant words used by the Presbyterians and sectaries of those times; such as Gospel-walking, Gospel-preaching, Soul-saving, Elect, Saints, the Godly, the Predestinate, and the like; which they applied to their own preachers and themselves.

Ver. 11, 12.] Alluding to their vehement action in the pulpit, and their beating it with their fists, as if they were beating a drum.

Ver. 13.] Our Author, to make his Knight appear more ridiculous, has dressed him in all kinds of fantastic colours, and put many characters together to finish him a perfect coxcomb.

Ver. 14.] The Knight (if Sir Samuel Luke was Mr. Butler's hero) was not only a Colonel in the Parliament-army, but also Scoutmaster-general in the counties of Bedford, Surrey, &c. This gives us some light into his character and conduct; for he is now entering upon his proper office, full of pretendedly pious, and sanctified resolutions for the good of his country. His pere-

A wight he was, whose very sight would 15
 Entitle him Mirror of Knighthood,
 That never bow'd his stubborn knee
 To any thing but Chivalry,
 Nor put up blow, but that which laid
 Right Worshipful on shoulder-blade; 20
 Chief of domestic knights and errant,
 Either for chartel or for warrant;
 Great on the bench, great in the saddle,
 That could as well bind o'er as swaddle;
 Mighty he was at both of these, 25
 And styl'd of War, as well as Peace
 (So some rats, of amphibious nature,
 Are either for the land or water) :
 But here our Authors make a doubt
 Whether he were more wise or stout : 30
 Some hold the one, and some the other,
 But, howsoe'er they make a pother,

The

peregrinations are so consistent with his office and humour, that they are no longer to be called fabulous or improbable. The succeeding Cantos are introduced with large prefaces, but here the Poet seems impatient till he get into the description and character of his hero.

Ver. 17, 18.] i. e. He kneeled to the King, when he knighted him, but seldom upon any other occasion.

Ver. 22.] *Chartel* is a challenge to a duel.

Ver. 23.] In this character of Hudibras all the abuses of human learning are finely satirized: philosophy, logic, rhetoric, mathematics, metaphysics, and school-divinity.

The difference was so small, his brain
 Outweigh'd his rage but half a grain;
 Which made some take him for a tool 35
 That knaves do work with, call'd a Fool.
 For 't has been held by many, that
 As Montaigne, playing with his cat,
 Complains she thought him but an ass,
 Much more she would Sir Hudibras 40
 (For that 's the name our valiant Knight
 To all his challenges did write):
 But they 're mistaken very much;
 'Tis plain enough he was no such.
 We grant, although he had much wit, 45
 H' was very shy of using it,
 As being loth to wear it out,
 And therefore bore it not about;
 Unless on holy-days, or so,
 As men their best apparel do. 50
 Beside 'tis known he could speak Greek
 As naturally as pigs squeak;
 That Latin was no more difficile,
 Than to a blackbird 'tis to whistle:
 Being rich in both, he never scant'd 55
 His bounty unto such as wanted;

But

Ver. 55, 56.] This is the property of a pedantic
 coxcomb, who prates most learnedly amongst illiterate
 persons, and makes a mighty pother about books and
 languages there, where he is sure to be admired,
 though not understood.

But much of either would afford
To many that had not one word.
For Hebrew roots, although they 're found
To flourish most in barren ground, 60
He had such plenty, as suffic'd
To make some think him circumcis'd;
And truly so he was, perhaps,
Not as a profelyte, but for claps.

He was in logic a great critic, 65
Profoundly skill'd in analytic;
He could distinguish, and divide
A hair 'twixt south and south-west side;
On either which he would dispute,
Confute, change hands, and still confute: 70
He'd undertake to prove, by force
Of argument, a man 's no horse;
He'd prove a buzzard is no fowl,
And that a lord may be an owl;

A calf

Ver. 62.] Here is an alteration without any amendment; for the following lines,

And truly so he was, perhaps,

Not as a profelyte, but for claps,

are thus changed in the editions of 1674, 1684, 1689, 1694, 1700,

And truly so perhaps he was,

'Tis many a pious Christian's case.

Restored in the edition of 1704.

B 4

A calf an alderman, a goose a justice, 75
 And rooks Committee-men and Trustees.
 He'd run in debt by disputation,
 And pay with ratiocination :
 All this by syllogism, true
 In mood and figure, he would do. 80
 For rhetoric, he could not ope
 His mouth, but out there flew a trope ;
 And when he happen'd to break off
 I' th' middle of his speech, or cough,
 H' had hard words ready to shew why, 85
 And tell what rules he did it by ;
 Else when with greatest art he spoke,
 You'd think he talk'd like other folk ;

For

Ver. 75.] Such was Alderman Pennington, who sent a person to Newgate for singing (what he called) *a malignant psalm*.

Ibid.—] Lord Clarendon observes, “ That after the
 “ declaration of No more Addresses to the King, they
 “ who were not above the condition of ordinary con-
 “ stables six or seven years before, were now the jus-
 “ tices of the peace.” Dr. Bruno Ryves informs us,
 That the “ town of Chelmsford in Essex was governed,
 “ at the beginning of the Rebellion, by a tinker, two
 “ cobblers, two tailors, and two pedlars.”

Ver. 76.] In the several counties, especially the As-
 sociated ones (Middlesex, Kent, Surrey, Suffex, Nor-
 folk, Suffolk, and Cambridgeshire) which sided with
 the Parliament, Committees were erected of such men
 as were for the Good Cause, as they called it, who
 had authority, from the members of the two Houses at
 Westminster, to fine and imprison whom they pleased,

HUDIBRAS, PART I. CANTO I.

For all a rhetorician's rules
 Teach nothing but to name his tools. 90
 But, when he pleas'd to show 't, his speech,
 In loftiness of sound, was rich;
 A Babylonish dialect,
 Which learned pedants much affect;
 It was a party-colour'd dress 95
 Of patch'd and py-ball'd languages;
 'Twas English cut on Greek and Latin,
 Like fustian heretofore on sattin;
 It had an old promiscuous tone,
 As if h' had talk'd three parts in one; 100
 Which made some think, when he did gabble,
 Th' had heard three labourers of Babel,
 Or Cerberus himself pronounce
 A leash of languages at once.
 This he as volubly would vent, 105
 As if his stock would ne'er be spent:
 And truly, to support that charge,
 He had supplies as vast and large;
 For he could coin or counterfeit
 New words, with little or no wit; 110
 Words so debas'd and hard, no stone
 Was hard enough to touch them on;

And
 Ver. 109.] The Presbyterians coined a great number, such as Out-goings, Carryings-on, Nothingness, Workings-ont, Gospel-waking-times, &c. which we shall meet with hereafter, in the speeches of the Knight and Squire, and others, in this Poem; for which they are bantered by Sir John Birkenhead.

And when with hasty noise he spoke 'em,
 The ignorant for current took 'em;
 That had the orator, who once 115
 Did fill his mouth with pebble-stones
 When he harangued, but known his phrase,
 He would have us'd no other ways.
 In mathematics he was greater
 Than Tycho Brahe or Erra Pater; 120
 For he, by geometric scale,
 Could take the size of pots of ale;
 Resolve by lines and tangents straight
 If bread or butter wanted weight;
 And wisely tell what hour o' th' day 125
 The clock does strike, by Algebra.
 Beside, he was a shrewd philosopher,
 And had read every text and gloss over;
 Whate'er the crabbed'st author hath,
 He understood b' implicit faith: 130
Whatever

Ver. 115.] This and the three following lines not in the two first editions of 1664, but added in the edit. 1674. Demosthenes is here meant, who had a defect in his speech.

Ver. 120.] An eminent Danish mathematician; and William Lilly, the famous astrologer of those times.

Ver. 129.] This and the following line not in the two first editions of 1664, and first inserted in that of 1674.

Whatever sceptic could enquire for,
 For every Why he had a Wherefore;
 Knew more than forty of them do,
 As far as words and terms could go;
 All which he understood by rote,
 And, as occasion serv'd, would quote;
 No matter whether right or wrong;
 They might be either said or sung.
 His notions fitted things so well,
 That which was which he could not tell;
 But oftentimes mistook the one
 For th' other, as great clerks have done.
 He could reduce all things to acts,
 And knew their natures by abstracts;
 Where Entity and Quiddity,
 The ghosts of defunct bodies, fly;
 Where truth in person does appear,
 Like words congeal'd in northern air.
 He knew what 's what, and that 's as high
 As metaphysic wit can fly:
 In school-divinity as able
 As he that hight Irrefragable;

A second

Ver. 131. *Enquire.*] *Inquire*, in all editions to 1689, inclusive.

Ver. 152. *Irrefragable.*] Alexander Hales, so called; he was an Englishman, born in Gloucestershire, and flourished about the year 1236, at the time when what was called School-divinity was much in vogue; in which science he was so deeply read, that he was called *Doctor Irrefragabilis*; that is, the *Invincible Doctor*, whose arguments could not be resisted.

BUTLER'S POEMS.

A second Thomas, or, at once
To name them all, another Dunce :

Profound

Ver. 153, 154. *Dunce.*] Thus they stood in the two first editions of 1664, left out in those of 1674, 1684, 1689, 1700, and not restored till 1704. Thomas Aquinas, a Dominican Friar, was born in 1224, studied at Cologne and at Paris. He new-modelled the school-divinity, and was therefore called the *Angelic Doctor*, and *Eagle* of divines. The most illustrious persons of his time were ambitious of his friendship, and put a high value on his merits, so that they offered him bishopricks, which he refused with as much ardour as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope John XXII. We have his works in 18 volumes, several times printed.

Johannes Duns Scotus was a very learned man, who lived about the end of the thirteenth, and beginning of the fourteenth century. The English and Scots strive which of them shall have the honour of his birth. The English say he was born in Northumberland; the Scots allege he was born at Dunse in the Merse, the neighbouring county to Northumberland, and hence was called *Dunscotus*: Moreri, Buchanan, and other Scotch historians, are of this opinion, and, for proof, cite his epitaph;

Scotia me genuit, Anglia suscepit,

Gallia edocuit, Germania tenet.

He died at Cologne, Nov. 8, 1308. In the *Supplement* to Dr. Cave's *Historia Literaria*, he is said to be extraordinary learned in physics, metaphysics, mathematics, and astronomy; that his fame was so great when at Oxford, that 30,000 scholars came thither to hear

HUDIBRAS, PART I. CANTO I.

15

Profound in all the Nominal 155
 And Real ways beyond them all:
 For he a rope of sand could twist
 As tough as learned Sorbonist,
 And weave fine cobwebs, fit for scull
 That 's empty when the moon is full; 160
 Such as take lodgings in a head
 That 's to be let unfurnished.
 He could raise scruples dark and nice,
 And after solve them in a trice;
 As if Divinity had catch'd 165
 The itch, on purpose to be scratch'd;
 Or, like a mountebank, did wound
 And stab herself with doubts profound,

Only

hear his lectures; that when at Paris, his arguments and authority carried it for the immaculate conception of the Blessed Virgin, so that they appointed a festival on that account, and would admit no scholars to degrees but such as were of this mind. He was a great opposer of Thomas Aquinas's doctrine; and, for being a very acute logician, was called *Doctor Subtilis*, which was the reason also that an old punster always called him the *Lathy Doctor*.

Ver. 155, 156.] Gulielmus Occham was father of the Nominals, and Johannes Dunscoetus of the Réals. These two lines not in the two first editions of 1664, but added in 1674.

Ver. 157, 158.] Altered thus in edit. 1674, and continued till 1704.

And with as delicate a hand,
 Could twist as tough a rope of sand,

BUTLER'S POEMS.

Only to shew with how small pain
 The sores of Faith are cur'd again; 170
 Although by woeful proof we find
 They always leave a scar behind.
 He knew the seat of Paradise,
 Could tell in what degree it lies,
 And, as he was dispos'd, could prove it 175
 Below the moon, or else above it;
 What Adam dreamt of, when his bride
 Came from her closet in his side;
 Whether the Devil tempted her
 By a High-Dutch interpreter; 180
 If either of them had a navel;
 Who first made music malleable;
 Whether the Serpent, at the Fall,
 Had cloven feet, or none at all:
 All this, without a gloss or comment, 185
 He could unriddle in a moment,
 In proper terms, such as men smatter
 When they throw out and miss the matter.
 For his religion, it was fit
 To match his learning and his wit; 190

Tw
 Ver. 181.] Several of the Ancients have supposed
 that Adam and Eve had no navels; and, among the
 Moderns, the late learned Bishop Cumberland was of
 this opinion.

Ver. 189.] Mr. Butler is very exact in delineating
 his hero's religion; it was necessary that he should be
 so, that the reader might judge whether he was a pro-
 per person to set up for a Reformer, and whether the
 religion

HUDIBRAS, PART I. CANTO I. 13

'Twas Presbyterian true blue;
 For he was of that stubborn crew
 Of errant saints, whom all men grant
 To be the true Church Militant;
 Such as do build their faith upon 195
 The holy text of pike and gun;
 Decide all controversies by
 Infallible artillery;
 And prove their doctrine orthodox,
 By apostolic blows and knocks; 200
 Call fire, and sword, and desolation,
 A godly, thorough Reformation,
 Which

religion he professed was more eligible than that he endeavoured to demolish. Whether the Poet has been just in the pourtrait must be left to every reader's observation.

Ver. 193, 194.] Where Presbytery has been established, it has been usually effected by force of arms, like the religion of Mahomet: thus it was established at Geneva in Switzerland, Holland, Scotland, &c. In France, for some time, by that means, it obtained a toleration: much blood was shed to get it established in England; and once, during that Grand Rebellion, it seemed very near gaining an establishment here.

Ver. 195, 196.] Upon these Cornet Joyce built his faith, when he carried away the King, by force, from Holdenby: for when his Majesty asked him for a sight of his instructions, Joyce said, He should see them presently; and so drawing up his troop in the inward court, "These, Sir, (said the Cornet) are my instructions."

Ver. 199, 200.] Many instances of that kind are given by Dr. Walker, in his *Sufferings of the Episcopal Clergy*.

Which always must be carry'd on,
 And still be doing, never done;
 As if Religion were intended 205
 For nothing else but to be mended:
 A sect whose chief devotion lies
 In odd perverse antipathies;
 In falling out with that or this,
 And finding somewhat still amiss; 210
 More peevish, cross, and splenetick,
 Than dog distract, or monkey sick;
 That with more care keep holy-day
 The wrong, than others the right way;
 Compound for sins they are inclin'd to, 215
 By damning those they have no mind to:
 Still so perverse and opposite,
 As if they worship'd God for spite:
 The self-same thing they will abhor
 One way, and long another for: 220
 Free-will they one way disavow,
 Another, nothing else allow:

All

Ver. 207, 208.] The religion of the Presbyterians of those times consisted principally in an opposition to the Church of England, and in quarreling with the most innocent customs then in use, as the eating Christmas-pies and plum-porridge at Christmas, which they reputed sinful.

Ver. 213, 214.] They were so remarkably obstinate in this respect, that they kept a fast upon Christmas-day.

Ver. 215, 216.] Added in 1674.

All piety consists therein
 In them, in other men all sin:
 Rather than fail, they will defy 225
 That which they love most tenderly;
 Quarrel with minc'd pies, and disparage
 Their best and dearest friend, plum-porridge;
 Fat pig and goose itself oppose,
 And blaspheme custard through the nose. 230
 Th' apostles of this fierce religion,
 Like Mahomet's, were asfs and widgeon,
 To whom our Knight, by fast instinct
 Of wit and temper, was so linkt,
 As if hypocrisy and nonsense 235
 Had got th' advowson of his conscience.
 Thus was he gifted and accouter'd,
 We mean on th' inside, not the outward:
 That next of all we shall discuss;
 Then listen, Sirs, it follows thus. 240

His

Ver. 235, 236.] Dr. Bruno Ryves gives a remarkable instance of a fanatical conscience in a captain who was invited by a soldier to eat part of a goose with him; but refused, because, he said, it was stolen: but being to march away, he who would eat no stolen goose, made no scruple to ride away upon a stolen mare; for, plundering Mrs. Bartlet of her mare, this hypocritical captain gave sufficient testimony to the world that the old Pharisee and new Puritan have consciences of the self-same temper, "To strain at a gnat, and swallow a camel."

His tawny beard was th' equal grace
 Both of his wisdom and his face;
 In cut and dye so like a tile,
 A sudden view it would beguile;
 The upper part whereof was whey, 245
 The nether orange, mix'd with grey.
 The hairy meteor did denounce
 The fall of sceptres and of crowns;
 With grisly type did represent
 Declining age of government, 250
 And tell, with hieroglyphic spade,
 Its own grave and the State's were made:
 Like Samson's heart-breakers, it grew
 In time to make a nation rue;
 Though it contributed its own fall, 255
 To wait upon the public downfal:
 It was monastic, and did grow
 In holy orders by strict vow;
 Of rule as fullen and severe,
 As that of rigid Cordeliere: 260

'Twas

Ver. 241.] Mr. Butler, in his description of Hudibras's beard, seems to have had an eye to Jaques' description of the Country Justice, in Shakespeare's play, *As you like it*. It may be asked, why the Poet is so particular upon the Knight's beard, and gives it the preference to all his other accoutrements? The answer seems to be plain; the Knight had made a vow not to cut it till the Parliament had subdued the King; hence it became necessary to have it fully described.

Ver. 257. It was *monastic*.] Altered to *canonic*, 1674.
 Restored, 1704.

'Twas bound to suffer persecution,
 And martyrdom, with resolution;
 T' oppose itself against the hate
 And vengeance of th' incens'd state,
 In whose defiance it was worn, 265
 Still ready to be pull'd and torn,
 With red-hot irons to be tortur'd,
 Revil'd, and spit upon, and martyr'd;
 Maugre all which 'twas to stand fast
 As long as Monarchy should last; 270
 But when the state should hap to reel,
 'Twas to submit to fatal steel,
 And fall, as it was consecrate,
 A sacrifice to fall of state,
 Whose thread of life the Fatal Sisters 275
 Did twist together with its whiskers,
 And twine so close, that Time should never,
 In life or death, their fortunes sever,
 But with his rusty sickle mow
 Both down together at a blow. 280
 So learned Taliacotius, from
 The brawny part of porter's bum,
 Cut

Ver. 281.] Gasper Taliacotius was born at Bononia, A. D. 1553, and was Professor of Physic and Surgery there. He died 1599. His statue stands in the Anatomy Theatre, holding a nose in its hand. He wrote a treatise in Latin called *Chirurgia Notæ*, in which he teaches the art of ingrafting noses, ears, lips, &c. with the proper instruments and bandages. This book has passed through two editions.

Cut supplemental noses, which
 Would last as long as parent breech,
 But when the date of Nock was out, 285
 Off dropt the sympathetic snout.
 His back, or rather burthen, show'd
 As if it stoop'd with its own load:
 For as Æneas bore his fire
 Upon his shoulders through the fire, 290
 Our Knight did bear no less a pack
 Of his own buttocks on his back;
 Which now had almost got the upper-
 Hand of his head for want of crupper:
 To poise this equally, he bore 295
 A paunch of the same bulk before,
 Which still he had a special care
 To keep well cramm'd with thrifty fare;
 As white-pot, butter-milk, and curds,
 Such as a country house affords; 300
 With other victual, which anon
 We farther shall dilate upon,
 When of his hose we come to treat,
 The cupboard where he kept his meat.
 His doublet was of sturdy buff, 305
 And though not sword, yet cudgel-proof,
 Whereby 'twas fitter for his use,
 Who fear'd no blows but such as bruise.
 His breeches were of rugged woollen,
 And had been at the siege of Bullen; 310
 To old King Harry so well known,
 Some writers held they were his own:

Through

HUDIBRAS, PART I. CANTO I.

Through they were lin'd with many a piece
 Of ammunition bread and cheefe,
 And fat black-puddings, proper food 315
 For warriors that delight in blood;
 For, as we said, he always chose
 To carry vittle in his hose,
 That often tempted rats and mice
 The ammunition to surprife; 320
 And when he put a hand but in
 The one or t' other magazine,
 They stoutly in defence on 't stood,
 And from the wounded foe drew blood,
 And till th' were storm'd and beaten out, 325
 Ne'er left the fortify'd redoubt:
 And though knights-errant, as some think,
 Of old did neither eat nor drink,
 Because when thorough deserts vast,
 And regions desolate, they past, 330
 Where belly-timber above ground,
 Or under, was not to be found,
 Unless they graz'd, there 's not one word
 Of their provision on record:
 Which made some confidently write, 335
 They had no stomachs but to fight.

'Tis

Ver. 319.] This and the seven following lines are not in the two first editions of 1663, and added in that of 1674.

'Tis false; for Arthur wore in hall
 Round table like a farthingal,
 On which, with shirt pull'd out behind,
 And eke before, his good knights din'd; 340
 Though 'twas no table some suppose,
 But a huge pair of round trunk hose,
 In which he carry'd as much meat
 As he and all the knights could eat,
 When laying by their swords and truncheons, 345
 They took their breakfasts, or their nunchcons.
 But let that pass at present, lest
 We should forget where we digress,
 As learned authors use, to whom
 We leave it, and to th' purpose come. 350

His puissant sword unto his side,
 Near his undaunted heart, was ty'd,
 With basket-hilt that would hold broth,
 And serve for fight and dinner both;
 In it he melted lead for bullets 355
 To shoot at foes, and sometimes pullets,
 To whom he bore so fell a grutch,
 He ne'er gave quarter to any such.
 The trenchant blade, Toledo trusty,
 For want of fighting was grown rusty, 360
 And ate into itself, for lack
 Of somebody to hew and hack:
 The peaceful scabbard, where it dwelt,
 The rancour of its edge had felt;
 For of the lower end two handful 365
 It had devour'd, 'twas so manful,

And

And so much scorn'd to lurk in case,
 As if it durst not show its face.
 In many desperate attempts
 Of warrants, exigents, contempts, 370
 It had appear'd with courage bolder
 Than Serjeant Bum invading shoulder:
 Oft had it ta'en possession,
 And prisoners too, or made them run.
 This sword a dagger had, his page, 375
 That was but little for his age,
 And therefore waited on him so,
 As dwarfs upon knights-errant do:
 It was a serviceable dudgeon,
 Either for fighting or for drudging: 380
 When it had stabb'd, or broke a head,
 It would scrape trenchers, or chip bread;
 Toast cheese or bacon; though it were
 To bait a mouse-trap, 'twould not care:
 'Twould make clean shoes, and in the earth 385
 Set leeks and onions, and so forth:
 It had been 'prentice to a brewer,
 Where this and more it did endure,
 But left the trade, as many more
 Have lately done on the same score. 390
 In th' holsters, at his saddle-bow,
 Two aged pistols he did stow,
 Among the surplus of such meat
 As in his hose he could not get:
 These would inveigle rats with th' scent, 395
 To forage when the cocks were bent,

And sometimes catch them with a snap,
 As cleverly as th' ablest trap:
 They were upon hard duty still,
 And every night stood centinel, 400
 To guard the magazine i' th' hose
 From two-legg'd and from four-legg'd foes.

Thus clad and fortify'd, Sir Knight,
 From peaceful home, set forth to fight.
 But first with nimble active force 405
 He got on th' outside of his horse:
 For having but one stirrup ty'd
 T' his saddle on the further side,
 It was so short, h' had much ado
 To reach it with his desperate toe; 410
 But after many strains and heaves,
 He got up to the saddle-eaves,
 From whence he vaulted into th' seat
 With so much vigour, strength, and heat,
 That he had almost tumbled over 415
 With his own weight, but did recover,
 By laying hold on tail and mane,
 Which oft he us'd instead of rein.

But now we talk of mounting steed,
 Before we further do proceed, 420
 It doth behove us to say something
 Of that which bore our valiant bumkin.
 The beast was sturdy, large, and tall,
 With mouth of meal, and eyes of wall;
 I would say eye, for h' had but one, 425
 As most agree, though some say none.

He

He was well stay'd, and in his gait
 Preserv'd a grave, majestic state;
 At spur or switch no more he skipt,
 Or mended pace, than Spaniard whipt;
 And yet so fiery, he would bound
 As if he griev'd to touch the ground;
 That Cæsar's horse, who, as fame goes,
 Had corns upon his feet and toes,
 Was not by half so tender-hooft,
 Nor trod upon the ground so soft;
 And as that beast would kneel and stoop
 (Some write) to take his rider up;
 So Hudibras's ('tis well known)
 Would often do to set him down.
 We shall not need to say what lack
 Of leather was upon his back;
 For that was hidden under pad,
 And breech of Knight gall'd full as bad:
 His strutting ribs on both sides show'd
 Like furrows he himself had plow'd;
 For underneath the skirt of pannel,
 'Twixt every two there was a channel:
 His draggling tail hung in the dirt,
 Which on his rider he would flurt,
 Still as his tender side he prickt,
 With arm'd heel, or with unarm'd, kickt;
 For Hudibras wore but one spur,
 As wisely knowing could he stir
 To active trot one side of 's horse,
 The other would not hang an arse.

A Squire

A Squire he had whose name was Ralph,
 That in th' adventure went his half,
 Though writers, for more stately tone,
 Do call him Ralpho, 'tis all one; 460
 And when we can, with metre safe,
 We'll call him so; if not, plain Raph;
 (For rhyme the rudder is of verses,
 With which, like ships, they steer their courses.)
 An equal stock of wit and valour 465
 He had laid in, by birth a tailor.
 The mighty Tyrian queen, that gain'd
 With subtle shreds a tract of land,
 Did leave it with a castle fair
 To his great ancestor, her heir; 470
 From him descended cross-legg'd knights,
 Fam'd for their faith and warlike fights
 Against the bloody Cannibal,
 Whom they destroy'd both great and small.
 This sturdy Squire he had, as well 475
 As the bold Trojan knight, seen hell,
 Not with a counterfeited pass
 Of golden bough, but true gold-lace:

His

Ver. 457.] Sir Roger L'Estrange (*Key to Hudibras*) says, This famous Squire was one Isaac Robinson, a zealous butcher in Moor-fields, who was always contriving some new quерpo cut in church government; but, in a *Key* at the end of a burlesque poem of Mr. Butler's, 1706, in folio, p. 12. it is observed, "That Hudibras's Squire was one Pemble a tailor, and one of the Committee of Sequestrators."

His knowledge was not far behind
 The Knight's, but of another kind, 480
 And he another way came by't;
 Some call it Gifts, and some New-light;
 A liberal art, that costs no pains
 Of study, industry, or brains.
 His wit was sent him for a token, 485
 But in the carriage crack'd and broken;
 Like commendation nine-pence crookt
 With—"To and from my love"—it lookt.
 He ne'er consider'd it, as loth
 To look a gift-horse in the mouth, 490
 And very wisely would lay forth
 No more upon it than 'twas worth;
 But, as he got it freely, so
 He spent it frank and freely too:
 For saints themselves will sometimes be, 495
 Of gifts that cost them nothing, free.
 By means of this, with hem and cough,
 Prolongers to enlighten'd stuff,

He

Ver. 485.] *His wits were sent him*, in all editions to 1704 inclusive.

Ver. 487. 488.] Until the year 1696, when all money, not milled, was called in, a ninepenny piece of silver was as common as sixpences or shillings, and these ninepences were usually bent as sixpences commonly are now, which bending was called, "To my love, and From my love;" and such ninepences the ordinary fellows gave or sent to their sweethearts as tokens of love.

He could deep mysteries unriddle,
 As easily as thread a needle ; 500
 For as of vagabonds we say,
 That they are ne'er beside their way,
 Whate'er men speak by this New-light,
 Still they are sure to be i' th' right.
 'Tis a dark-lantern of the Spirit, 505
 Which none see by but those that bear it;
 A light that falls down from on high,
 For spiritual trades to cozen by ;
 An *ignis fatuus*, that bewitches,
 And leads men into pools and ditches, 510
 To make them dip themselves, and found
 For Christendom in dirty pond ;
 To dive, like wild-fowl, for salvation,
 And fish to catch regeneration.
 This light inspires and plays upon 515
 The nose of saint, like bag-pipe drone,
 And speaks, through hollow empty soul,
 As through a trunk, or whispering-hole,
 Such language as no mortal ear
 But spirit'al eaves-droppers can hear : 520
 So Phœbus, or some friendly Muse,
 Into small poets song infuse,
 Which they at second-hand rehearse,
 Through reed or bagpipe, verse for verse.
 Thus Ralph became infallible 525
 As three or four-legg'd oracle,
 The
 Ver. 511.] Alluding to Ralpho's religion, who was,
 probably, an Anabaptist or Dipper.

HUDIBRAS, PART I. CANTO I.

27

The ancient cup, or modern chair;
Spoke truth point blank, though unaware.

For mystic learning, wondrous able
In magic, talisman, and cabal, 530
Whose primitive tradition reaches

As far as Adam's first green breeches;
Deep-sighted in intelligences,
Ideas, atoms, influences;
And much of *Terra Incognita*, 535

Th' intelligible world, could say;
A deep occult philosopher,
As learn'd as the Wild Irish are,
Or Sir Agrippa, for profound
And solid lying much renown'd: 540

He Anthroposophus, and Floud,
And Jacob Behmen, understood;
Knew many an amulet and charm,
That would do neither good nor harm;
In Rosicrucian lore as learned, 545
As he that *Verè adeptus* earned:

He understood the speech of birds
As well as they themselves do words;
Could tell what subtlest parrots mean,
That speak and think contrary clean; 550
What member 'tis of whom they talk
When they cry Rope, and Walk, knave, walk.

He'd extract numbers out of matter,
And keep them in a glass, like water,

Ver. 546.] Alluding to the Philosopher's Stone.

Of sovereign power to make men wise ; 353
 For, dropt in blear thick-sighted eyes,
 They 'd make them see in darkeſt night,
 Like owls, though purblind in the light.
 By help of theſe (as he profeſt)
 He had Firſt Matter ſeen undreſt : 356
 He took her naked, all alone,
 Before one rag of form was on.
 The Chaos, too, he had deſcry'd,
 And ſeen quite through, or elſe he ly'd ;
 Not that of Paſteboard, which men ſhew 365
 For groats, at fair of Barthol'mew ;
 But its great grandfire, firſt o' th' name,
 Whence that and Reformation came,
 Both couſin-germans, and right able
 T' inveigle and draw in the rabble : 370
 But Reformation was, ſome ſay,
 O' th' younger houſe to Puppet-play.
 He could foretel whatſ'ever was
 By conſequence to come to paſs :

As

Ver. 573.] The rebellious clergy would in their prayers pretend to foretel things, to encourage people in their rebellion. I meet with the following inſtance in the prayers of Mr. George Swathe, miniſter of Denham in Suffolk : " O my good Lord God, I praiſe thee
 " for diſcovering the laſt week, in the day-time, a vi-
 " ſion, that there were two great armies about York,
 " one of the malignant party about the King, the
 " other party Parliament and profeſſors ; and the bet-
 " ter ſide ſhould have help from Heaven againſt the
 " worſt ;

As death of great men, alterations, 575
 Diseases, battles, inundations :
 All this without th' eclipse of th' sun,
 Or dreadful comet, he hath done
 By inward light, a way as good,
 And easy to be understood : 580
 But with more lucky hit than those
 That use to make the stars depose,
 Like Knights o' th' Post, and falsely charge
 Upon themselves what others forge ;
 As if they were consenting to 585
 All mischiefs in the world men do :
 Or, like the devil, did tempt and sway 'em
 To rogueries, and then betray 'em.
 They 'll search a planet's house, to know
 Who broke and robb'd a house below ; 590

Examine

“ worst ; about, or at which instant of time, we heard
 “ the soldiers at York had raised up a sconce against
 “ Hull, intending to plant fifteen pieces against Hull ;
 “ against which fort Sir John Hotham, Keeper of
 “ Hull, by a garrison, discharged four great ordnance,
 “ and broke down their sconce, and killed divers Ca-
 “ valiers in it.—Lord, I praise thee for discovering this
 “ victory, at the instant of time that it was done, to
 “ my wife, which did then presently confirm her droop-
 “ ing heart, which the last week had been dejected
 “ three or four days, and no arguments could comfort
 “ her against the dangerous times approaching ; but
 “ when she had prayed to be established in faith in thee,
 “ then presently thou didst, by this vision, strongly
 “ possess her soul that thine and our enemies should be
 “ overcome.”

Examine Venus, and the Moon,
 Who stole a thimble or a spoon;
 And though they nothing will confess,
 Yet by their very looks can guess,
 And tell what guilty aspect bodes, 595
 Who stole, and who receiv'd the goods:
 They'll question Mars, and, by his look,
 Detect who 'twas that nimm'd a cloke;
 Make Mercury confess, and 'peach
 Those thieves which he himself did teach. 600
 They'll find, i' th' physiognomies
 O' th' planets, all men's destinies;
 Like him that took the doctor's bill,
 And swallow'd it instead o' th' pill,
 Cast the nativity o' th' question, 605
 And from positions to be guest on,
 As sure as if they knew the moment
 Of Native's birth, tell what will come on't.
 They'll feel the pulses of the stars,
 To find out agues, coughs, catarrhs, 610
 And tell what crisis does divine
 The rot in sheep, or mange in swine;
 In men, what gives or cures the itch,
 What makes them cuckolds, poor or rich;
 What gains or loses, hangs or saves; 615
 What makes men great, what fools or knaves:
 But not what wise, for only' of those
 The stars (they say) cannot dispose,
 No more than can the astrologians:
 There they say right, and like true Trojans. 620
 This

This Ralpho knew, and therefore took
The other course, of which we spoke.

Thus was th' accomplish'd Squire endued
With gifts and knowledge perilous shrewd:

Never did trusty squire with knight, 625

Or knight with squire, e'er jump more right.

Their arms and equipage did fit,

As well as virtues, parts, and wit:

Their valours, too, were of a rate,

And out they fall'd at the gate. 630

Few miles on horseback had they jogged

But fortune unto them turn'd dogged;

For they a sad adventure met,

Of which anon we mean to treat:

But ere we venture to unfold 635

Atchievements so resolv'd and bold,

We should, as learned poets use,

Invoke th' assistance of some Muse;

Howe'er critics count it sillier

Than jugglers talking to familiar; 640

We think 'tis no great matter which,

They 're all alike, yet we shall pitch

On one that fits our purpose most,

Whom therefore thus do we accost.

Thou that with ale, or viler liquors, 645

Didst inspire Withers, Pryn, and Vickars,

And force them, though it was in spite

Of Nature, and their stars, to write;

Who (as we find in fullen writs,

And cross-grain'd works of modern wits) 650

VOL. I. D. With

With vanity, opinion, want,
 The wonder of the ignorant,
 The praises of the author, penn'd
 B' himself, or wit-insuring friend;
 The itch of picture in the front, 655
 With bays and wicked rhyme upon 't,
 All that is left o' th' Forked hill
 To make men scribble without skill;
 Canst make a poet, spite of Fate,
 And teach all people to translate, 660
 Though out of languages in which
 They understand no part of speech;
 Assist me but this once, I' mplore,
 And I shall trouble thee no more.

In western clime there is a town, 665
 To those that dwell therein well known,
 Therefore there needs no more be said here,
 We unto them refer our reader;
 For brevity is very good,
 When w' are, or are not understood. 670
 To this town people did repair
 On days of market or of fair,

And

[Ver. 665.] Brentford, which is eight miles west
 from London, is here probably meant, as may be ga-
 thered from Part II. Cant. iii. Ver. 995, &c. where
 he tells the Knight what befel him there:

And though you overcame the Bear,
 The dogs beat you at Brentford fair,
 Where sturdy Butchers broke your noddle.

And to crack'd fiddle and hoarse tabor,
 In merriment did drudge and labour :
 But now a sport more formidable 675
 Had rak'd together village rabble ;
 'Twas an old way of recreating,
 Which learned butchers call Bear-baiting ;
 A bold adventurous exercise,
 With ancient heroes in high prize ; 680
 For authors do affirm it came
 From Isthmian or Nemæan game ;
 Others derive it from the Bear
 That 's fix'd in northern hemisphere,
 And round about the pole does make 685
 A circle, like a bear at stake,
 That at the chain's end wheels about,
 And overturns the rabble-rout :
 For after solemn proclamation
 In the bear's name (as is the fashion 690
 According

Ver. 678.] This game is ushered into the Poem with more solemnity than those celebrated ones in Homer and Virgil. As the Poem is only adorned with this game, and the Riding Skimmington, so it was incumbent on the Poet to be very particular and full in the description : and may we not venture to affirm, they are exactly suitable to the nature of these adventures ; and, consequently, to a Briton, preferable to those in Homer or Virgil ?

Ver. 689, 690.] Alluding to the bull-running at Tutbury in Staffordshire ; where solemn proclamation was made by the Steward, before the bull was turned
 D 2 loose ;

According to the law of arms,
 To keep men from inglorious harms)
 That none presume to come so near
 As forty foot of stake of bear,
 If any yet be so fool-hardy, 695
 T' expose themselves to vain jeopardy,
 If they come wounded off, and lame,
 No honour 's got by such a main,
 Although the bear gain much, being bound
 In honour to make good his ground 700
 When he's engag'd, and takes no notice,
 If any press upon him, who 'tis,
 But lets them know, at their own cost,
 That he intends to keep his post.
 This to prevent, and other harms, 705
 Which always wait on feats of arms
 (For in the hurry of a fray
 'Tis hard to keep out of harm's way);
 Thither the Knight his course did steer,
 To keep the peace 'twixt Dog and Bear, 710
 As he believ'd h' was bound to do
 In conscience and commission too;
 And therefore thus bespoke the Squire:
 We that are wisely mounted higher

Than

loose; "That all manner of persons give way to the
 "bull, none being to come near him by forty foot,
 "any way to hinder the minstrels, but to attend his or
 "their own safety, every one at his peril." See Dr.
Plot's Staffordshire.

Ver. 714.] This speech is set down, as it was deli-
 vered

Than constables in curule wit, 715
 When on tribunal bench we sit,
 Like speculators should foresee,
 From Pharos of authority,
 Portended mischiefs farther than
 Low Proletarian tything-men ; 720
 And therefore being inform'd by bruit
 That Dog and Bear are to dispute,
 For so of late men fighting name,
 Because they often prove the same ;
 (For where the first does hap to be, 725
 The last does *coincidere*)

Quantum in nobis, have thought good
 To save th' expence of Christian blood,

And

vered by the Knight, in his own words : but since it is below the gravity of Heroical poetry to admit of humour, but all men are obliged to speak wisely alike, and too much of so extravagant a folly would become tedious and impertinent, the rest of his harangues have only his sense expressed in other words, unless in some few places, where his own words could not be so well avoided.

Ver. 715.] Had that remarkable motion in the House of Commons taken place, the Constables might have vied with Sir Hudibras for an equality at least ; " That it was necessary for the House of Commons to have a High Constable of their own, that will make no scruple of laying his Majesty by the heels ; " but they proceeded not so far as to name any body ; because Harry Martyn (out of tenderness of conscience in this particular) immediately quashed the motion, by saying, the power was too great for any man.

And try if we by mediation
 Of treaty and accommodation, 730
 Can end the quarrel, and compose
 The bloody duel without blows.
 Are not our liberties, our lives,
 The laws, religion, and our wives,
 Enough at once to lie at stake 735
 For Covenant and the Cause's sake ?

But

Ver. 736.] This was the Solemn League and Covenant, which was first framed and taken by the Scottish Parliament, and by them sent to the Parliament of England, in order to unite the two nations more closely in religion. It was received and taken by both Houses, and by the City of London ; and ordered to be read in all the churches throughout the kingdom ; and every person was bound to give his consent, by holding up his hand, at the reading of it.

Ibid.—*and Cause's sake.*] Sir William Dugdale informs us that Mr. Bond, preaching at the Savoy, told his auditors from the pulpit, “ That they ought to contribute and pray, and do all they were able, to bring in their brethren of Scotland for settling of God's cause : I say (quoth he) this is God's cause ; and if our God hath any cause, this is it ; and if this be not God's cause, then God is no god for me ; but the Devil is got up into heaven.” Mr. Calamy, in his speech at Guildhall, 1643, says, “ I may truly say, as the Martyr did, that if I had as many lives as hairs on my head, I would be willing to sacrifice all these lives in this cause ;”

Which pluck'd down the King, the Church, and
 the Laws,
 To set up an idol, then nick-nam'd The Cause,
 Like Bell and Dragon to gorge their own maws ;
 as it is expressed in “ The Rump Carbonaded.”

But in that quarrel Dogs and Bears,
 As well as we, must venture theirs ?
 This feud, by Jesuits invented,
 By evil counsel is fomented ; 740
 There is a Machiavilian plot,
 (Though every nare olfact it not)
 And deep design in 't to divide
 The well-affected that confide,
 By setting brother against brother, 745
 To claw and curry one another.
 Have we not enemies *plus satis*,
 That *cane & angue pejus* hate us ?
 And shall we turn our fangs and claws
 Upon our own selves, without cause ? 750
 That some occult design doth lie
 In bloody cynarctomachy,
 Is plain enough to him that knows
 How Saints lead Brothers by the nose,
 I wish myself a pseudo-prophet, 755
 But sure some mischief will come of it,
 Unless by providential wit,
 Or force, we avertuncate it.
 For what design, what interest,
 Can beast have to encounter beast ? 760
 They fight for no espoused Cause,
 Frail Privilege, fundamental Laws,
 Nor for a thorough Reformation,
 Nor Covenant nor Protestation,

Nor liberty of Consciences, 765
 Nor Lords and Commons' Ordinances;
 Nor for the Church, nor for Church-lands,
 To get them in their own no hands;
 Nor evil Counsellors to bring
 To justice, that seduce the King; 770
 Nor for the worship of us men,
 Though we have done as much for them.
 Th' Egyptians worship'd dogs, and for
 Their faith made internecine war.
 Others ador'd a rat, and some 775
 For that church suffer'd martyrdom.
 The Indians fought for the truth
 Of th' elephant and monkey's tooth;
 And many, to defend that faith,
 Fought it out *mordicus* to death; 780
 But no beast ever was so slight,
 For man, as for his God, to fight.

They

Ver. 765.] *Nor* for free *Liberty* of Conscience. Thus the two first editions read: the word *free* was left out in 1674, and all the subsequent editions; and Mr. Warburton thinks for the worse; *free liberty* being a most beautiful and satirical periphrasis for licentiousness, which is the idea the Author here intended to give us.

Ver. 766.] The King being driven from the Parliament, no legal acts of Parliament could be made; therefore when the Lords and Commons had agreed upon any bill, they published it, and required obedience to it, under the title of An Ordinance of Lords and Commons, and sometimes, An Ordinance of Parliament.

They have more wit, alas! and know
Themselves and us better than so:

But we, who only do infuse 785

The rage in them like *boute-feus*,

'Tis our example that instils

In them th' infection of our ills.

For, as some late philosophers

Have well observ'd, beasts that converse 790

With man take after him, as hogs

Get pigs all th' year, and bitches dogs.

Just so, by our example, cattle

Learn to give one another battle.

We read in Nero's time, the Heathen, 795

When they destroy'd the Christian brethren,

They sew'd them in the skins of bears,

And then set dogs about their ears;

From whence, no doubt, th' invention came

Of this lewd antichristian game. 800

To this, quoth Ralpho, Verily

The point seems very plain to me;

It is an antichristian game,

Unlawful both in thing and name.

First, for the name; the word Bear-baiting 805

Is carnal, and of man's creating;

For certainly there's no such word

In all the Scripture on record;

Therefore unlawful, and a sin;

And so is (secondly) The thing: 810

A vile assembly 'tis, that can

No more be prov'd by Scripture, than

Provincial,

Provincial, Classic, National,
Mere human creature-cobwebs all.

Thirdly, It is idolatrous; 815

For when men run a-whoring thus
With their inventions, whatsoe'er
The thing be, whether Dog or Bear,
It is idolatrous and Pagan,

No less than worshiping of Dagon. 820

Quoth Hudibras, I smell a rat;
Ralpho, thou dost prevaricate:
For though the thesis which thou lay'st
Be true *ad amussim*, as thou say'st;
(For that Bear-baiting should appear

Jure divino lawfuller. 825

Than Synods are, thou dost deny

Totidem verbis, so do I)

Yet there 's a fallacy in this;

For if by sly *homœofis*, 830

Tussis pro crepitu, an art

Under a cough to slur a f—t;

Thou wouldst sophistically imply

Both are unlawful, I deny.

And I, quoth Ralpho, do not doubt: 835

But Bear-baiting may be made out,

In gospel-times, as lawful as is

Provincial or Parochial Classics;

And

Ver. 831, 832.] These two lines left out in the editions 1674, 1684, 1689, 1700, and restored 1704.

And that both are so near of kin,
 And like in all, as well as sin, 343
 That, put them in a bag, and shake them,
 Yourself o' th' sudden would mistake them,
 And not know which is which, unless
 You measure by their wickedness;
 For 'tis not hard t' imagine whether 349
 O' th' two is worst, though I name neither.

Quoth Hudibras, Thou offer'st much,
 But art not able to keep touch.
Mira de lente, as 'tis i' th' adage,
Id est, to make a leek a cabbage; 353
 Thou wilt at best but suck a bull,
 Or shear swine, all cry, and no wool;
 For what can Synods have at all,
 With Bear that 's analogical?
 Or what relation has debating 355
 Of Church affairs with Bear-baiting?
 A just comparison still is
 Of things *ejusdem generis*:

And

Ver. 851.] This and the following line thus altered
 1674,

Thou canst at best but overstrain
 A paradox, and thy own brain.

Thus they continued in the editions 1684, 1689, 1700.
 Restored in 1704, in the following blundering manner,

Thou 'lt be at best but such a bull, &c.
 and the blunder continued in all the editions till Dr.
 Gray's.

And then what *genus* rightly doth
Include and comprehend them both? 860

If animal, both of us may
As justly pass for bears as they;
For we are animals no less,
Although of different specieses.

But, Ralpho, this is no fit place,
Nor time, to argue out the case: 865

For now the field is not far off,
Where we must give the world a proof
Of deeds, not words, and such as suit
Another manner of dispute: 870

A controversy that affords
Actions for arguments, not words;
Which we must manage at a rate
Of prowess and conduct adequate
To what our place and fame doth promise, 875

And all the Godly expect from us.
Nor shall they be deceiv'd, unless
We're slurr'd and outed by success;
Success, the mark no mortal wit,
Or surest hand, can always hit: 880

For whatso'er we perpetrate,
We do but row, w' are steer'd by Fate,
Which in success oft disinherits,
For spurious causes, noblest merits.

Great

Ver. 860. *Include, &c.*] in the two first editions of 1663,
Comprehend them inclusive both.

Ver. 862.] *As* likely, in the two first editions.

Great actions are not always true sons 385
 Of great and mighty resolutions;
 Nor do the bold'st attempts bring forth
 Events still equal to their worth;
 But sometimes fail, and in their stead
 Fortune and cowardice succeed. 390
 Yet we have no great cause to doubt,
 Our actions still have borne us out;
 Which though they 're known to be so ample,
 We need not copy from example;
 We 're not the only person durst 395
 Attempt this province, nor the first.
 In northern clime a valourous knight
 Did whilom kill his Bear in fight,
 And wound a Fiddler: we have both
 Of these the objects of our wroth, 900
 And equal fame and glory from
 Th' attempt, or victory to come.
 'Tis sung there is a valiant Mamaluke,
 In foreign land yclep'd ——— ;
 To whom we have been oft compar'd 905
 For person, parts, address, and beard;
 Both equally reputed stout,
 And in the same cause both have fought;

He

Ver. 904.] The writers of the *General Historical Dictionary*, vol. vi. p. 291, imagine, "That the chasm
 " here is to be filled with the words *Sir Samuel Luke*,
 " because the line before it is of ten syllables, and the
 " measure of the verse generally used in this Poem is
 " of eight."

He oft in such attempts as these
 Came off with glory and success: 910
 Nor will we fail in th' execution,
 For want of equal resolution.

Honour is like a widow, won
 With brisk attempt and putting on;
 With entering manfully, and urging; 915
 Not slow approaches, like a virgin.

This said, as erst the Phrygian knight,
 So our's, with rusty steel did smite
 His Trojan horse, and just as much
 He mended pace upon the touch; 920
 But from his empty stomach groan'd
 Just as that hollow beast did sound,
 And angry answer'd from behind,
 With brandish'd tail and blast of wind.
 So have I seen, with armed heel, 925
 A wight bestride a Common-weal,
 While still, the more he kick'd and spurr'd,
 The less the sullen jade has stirr'd.

H U D I B R A S.

PART I. CANTO II.

THE ARGUMENT.

The catalogue and character
Of th' enemies best men of war,
Whom, in a bold harangue, the Knight
Defies, and challenges to fight:
H' encounters Talgol, routs the Bear,
And takes the Fiddler prisoner,
Conveys him to enchanted castle,
There shuts him fast in wooden Bastile.

THERE was an ancient sage philosopher
That had read Alexander Ross over,
And swore the world, as he could prove,
Was made of fighting and of love.
Just so Romances are, for what else
Is in them all but love and battles?
O' th' first of these w' have no great matter
To treat of, but a world o' th' latter,
In which to do the injur'd right,
We mean in what concerns just fight,

10
Certes

Certes our authors are to blame,
 For to make some well-sounding name
 A pattern-fit for modern knights
 To copy out in frays and fights
 (Like those that a whole street do raze
 To build a palace in the place)
 They never care how many others
 They kill, without regard of mothers,
 Or wives, or children, so they can
 Make up some fierce, dead-doing man,
 Compos'd of many ingredient valours,
 Just like the manhood of nine tailors:
 So a wild Tartar, when he spies
 A man that 's handsome, valiant, wise,
 If he can kill him, thinks t' inherit
 His wit, his beauty, and his spirit;
 As if just so much he enjoy'd,
 As in another is destroy'd:
 For when a giant 's slain in fight,
 And mow'd o'erthwart, or cleft downright,
 It is a heavy case, no doubt,
 A man should have his brains beat out,
 Because he 's tall, and has large bones,
 As men kill beavers for their stones.
 But as for our part, we shall tell
 The naked truth of what befel,
 And as an equal friend to both
 The Knight and Bear, but more to Troth,
 With neither faction shall take part,
 But give to each his due desert,
 And

HUDIBRAS, PART I. CANTO II. 49

And never coin a formal lie on 't,
 To make the knight o'ercome the giant.
 This b'ing profest, we've hopes enough,
 And now go on where we left off.
 They rode, but authors having not 45
 Determin'd whether pace or trot,
 (That is to say, whether tollutation,
 As they do term 't, or succussion)
 We leave it, and go on, as now
 Suppose they did, no matter how; 50
 Yet some, from subtle hints, have got
 Mysterious light it was a trot:
 But let that pass; they now begun
 To spur their living engines on:
 For as whipp'd tops and bandy'd balls, 55
 The learned hold, are animals;
 So horses they affirm to be
 Mere engines made by Geometry,
 And were invented first from engines,
 As Indian Britains were from Penguins. 60
 So let them be, and, as I was saying,
 They their live engines ply'd, not staying
 Until they reach'd the fatal champain
 Which th' enemy did then encamp on;
 The dire Pharfalian plain, where battle 65
 Was to be wag'd 'twixt puissant cattle.
 And fierce auxiliary men,
 That came to aid their brethren;
 Who now began to take the field,
 As Knight from ridge of steed beheld. 70

For as our modern wits behold,
 Mounted a pick-back on the old,
 Much further off, much further he,
 Rais'd on his aged beast, could see;
 Yet not sufficient to descry 75
 All postures of the enemy:
 Wherefore he bids the Squire ride further,
 T' observe their numbers and their order,
 That when their motions he had known,
 He might know how to fit his own. 80
 Meanwhile he stopp'd his willing steed,
 To fit himself for martial deed:
 Both kinds of metal he prepar'd,
 Either to give blows or to ward;
 Courage and steel, both of great force, 85
 Prepar'd for better or for worse.
 His death-charg'd pistols he did fit well,
 Drawn out from life-preserving vittle.
 These being prim'd, with force he labour'd
 To free 's sword from retentive scabbard; 90
 And after many a painful pluck,
 From rusty durance he bail'd tuck:

Then

Ver. 74. *Rais'd on, &c.*] *From off*, in the two first editions of 1663.

Ver. 85, 86.] Thus altered, 1674,

Courage within, and steel without,
 To give and to receive a rout.

Ver. 92.] Thus altered, 1674,

He clear'd at length the rugged tuck.

Then shook himself, to see that prowess
 In scabbard of his arms sat loose;
 And, rais'd upon his desperate foot, 95
 On stirrup-side he gaz'd about,
 Portending blood, like blazing star,
 The beacon of approaching war.
 Ralpho rode on with no less speed
 Than Hugo in the forest did; 100
 But far more in returning made;
 For now the foe he had survey'd,
 Rang'd, as to him they did appear,
 With van, main-battle, wings, and rear.
 I' th' head of all this warlike rabble, 105
 Crowdero march'd, expert and able.

Instead

Ver. 99, 100.] Thus altered in the edition of 1674,

The Squire advanc'd with greater speed

Than could b' expected from his steed.

Restored in 1704.

Ver. 101, 102.] *But with a great deal more return'd*
 —For now the foe he had discern'd—In the two first
 editions of 1663.

Ver. 106.] So called, from *croud*, a fiddle. This
 was one Jackson, a milliner, who lived in the New
 Exchange in the Strand. He had formerly been in the
 service of the Roundheads, and had lost a leg in it;
 this brought him to decay, so that he was obliged to
 scrape upon a fiddle, from one alehouse to another, for
 his bread. Mr. Butler very judiciously places him at
 the head of his catalogue; for country diversions are
 generally attended with a fiddler or bagpiper. I would

BUTLER'S POEMS.

Instead of trumpet and of drum,
 That makes the warrior's stomach come,
 Whose noise whets valour sharp, like beer
 By thunder turn'd to vinegar. 110
 (For if a trumpet sound, or drum beat,
 Who has not a month's mind to combat?)
 A squeaking engine he apply'd
 Unto his neck, on north-east side,
 Just where the hangman does dispose, 115
 To special friends, the knot of noose:
 For 'tis great grace, when statesmen straight
 Dispatch a friend, let others wait.
 His warped ear hung o'er the strings,
 Which was but soufe to chitterlings: 120
 For guts, some write, ere they are sodden,
 Are fit for music or for pudden;
 From whence men borrow every kind
 Of minstrelsy by string or wind.
 His grisly beard was long and thick, 125
 With which he strung his fiddle-stick;
 For he to horse-tail scorn'd to owe
 For what on his own chin did grow.
 Chiron, the four-legg'd bard, had both
 A beard and tail of his own growth; 130
 And yet by authors 'tis averr'd,
 He made use only of his beard.

In

observe in this place, that we have the exact characters
 of the usual attendants at a bear-baiting fully drawn,
 and a catalogue of warriors, conformable to the prac-
 tice of Epic poets,

HUDIBRAS, PART I. CANTO II. 33

In Staffordshire, where virtuous worth
Does raise the minstrelsy, not birth,
Where bulls do chuse the boldest king 135
And ruler o'er the men of string
(As once in Persia, 'tis said,
Kings were proclaim'd by a horse that neigh'd).
He, bravely vent'ring at a crown,
By chance of war was beaten down, 140
And wounded sore: his leg then broke,
Had got a deputy of oak;
For when a ship in fight is crompt,
The knee with one of timber 's propt,
Esteem'd more honourable than the other, 145
And takes place, though the younger brother.

Next march'd brave Orfin, famous for
Wise conduct, and success in war;
A skilful leader, stout, severe,
Now Marshal to the champion Bear. 150
With truncheon tipp'd with iron head,
The warrior to the lists he led;
With solemn march, and stately pace,
But far more grave and solemn face;
Grave as the Emperor of Pegu, 155
Or Spanish potentate, Don Diego.

This

Ver. 147. *Next march'd brave Orfin.*] *Next follow'd,* in the two first editions of 1663. Joshua Goffling, who kept bears at Paris-garden in Southwark. However, says Sir Roger, he stood hard and fast for the Rump Parliament.

This leader was of knowledge great,
 Either for charge or for retreat:
 He knew when to fall on pell-mell,
 To fall back, and retreat as well. 160
 So lawyers, left the Bear defendant,
 And plaintiff Dog, should make an end on 't,
 Do stave and tail with Writs of Error,
 Reverse of Judgment, and Demurrer,
 To let them breathe a while, and then 165
 Cry Whoop, and set them on again.
 As Romulus a wolf did rear,
 So he was dry-nurs'd by a bear,
 That fed him with the purchas'd prey
 Of many a fierce and bloody fray; 170
 Bred up, where discipline most rare is,
 In military garden Paris:
 For soldiers, heretofore, did grow
 In gardens just as weeds do now,
 Until some splay-foot politicians 175
 T' Apollo offer'd up petitions
 For licensing a new invention
 They 'ad found out of an antique engine,
 To root out all the weeds, that grow
 In public gardens, at a blow, 180
 And

Ver. 159, 160.] Thus altered in the edition of 1674,

Knew when t' engage his bear pell-mell,
 And when to bring him off as well.

Pell-mell, i. e. confusedly, without order.

And leave th' herbs standing. Quoth Sir Sun,
 My friends, that is not to be done.
 Not done! quoth Statesman; Yes, an 't please ye,
 When 'tis once known, you 'll say 'tis easy.
 Why then let 's know it, quoth Apollo: 185
 We 'll beat a drum, and they 'll all follow.
 A drum! (quoth Phœbus) Troth that 's true,
 A pretty invention, quaint and new:
 But though of voice and instrument
 We are th' undoubted president, 190
 We such loud music do not profess,
 The Devil 's master of that office,
 Where it must pass; if 't be a drum,
 He 'll sign it with *Cler. Parl. Dom. Com.*;
 To him apply yourselves, and he 195
 Will soon dispatch you for his fee.
 They did so; but it prov'd so ill,
 They 'ad better let them grow there still.
 But to resume what we discoursing
 Were on before, that is, stout Orsin; 200
 That which so oft by sundry writers
 Has been apply'd t' almost all fighters,
 More justly may be ascrib'd to this
 Than any other warrior, (*viz.*)

None

Ver. 194.] The House of Commons, even before the Rump had murdered the King, and expelled the House of Lords, usurped many branches of the Royal Prerogative, and particularly this for granting licences for new inventions.

None ever acted both parts bolder, 205
 Both of a chieftain and a soldier.
 He was of great descent, and high
 For splendour and antiquity,
 And from celestial origine
 Deriv'd himself in a right line; 210
 Not as the ancient heroes did,
 Who, that their base-births might be hid
 (Knowing they were of doubtful gender,
 And that they came in at a windore)
 Made Jupiter himself, and others 215
 O' th' Gods, gallants to their own mothers,
 To get on them a race of champions
 (Of which old Homer first made lampoons)
 Arctophylax, in northern sphere,
 Was his undoubted ancestor; 220
 From him his great forefathers came,
 And in all ages bore his name:
 Learn'd he was in med'cinal lore,
 For by his side a pouch he wore,
 Replete with strange hermetic powder, 225
 That wounds nine miles point-blank would folder;
 By skilful chemist, with great cost,
 Extracted from a rotten post;
 But of a heavenlier influence
 Than that which mountebanks dispense; 230
 Though

Ver. 211.] This is one instance of the Author's
 making great things little, though his talent lay chiefly
 the other way.

Though by Promethean fire made,
As they do quack that drive that trade.
For as when slovens do amifs
At others' doors, by fool or pifs,
The learned write, a red-hot spit 233
B'ing prudently apply'd to it,
Will convey mischief from the dung
Unto the part that did the wrong;
So this did healing, and as fure
As that did mischief, this would cure. 240

Thus virtuous Orfin was endued
With learning, conduct, fortitude,
Incomparable; and as the prince
Of poets, Homer, sung long fince,
A skilful leech is better far 245
Than half a hundred men of war;
So he appear'd, and by his skill,
No lefs than dint of fword, could kill.

The gallant Bruin march'd next him,
With vifage formidably grim, 250
And rugged as a Saracen,
Or Turk of Mahomet's own kin,
Clad in a mantle *della guerre*
Of rough impenetrable fur;
And in his nofe, like Indian king, 255
He wore, for ornament, a ring;
About his neck a threefold gorget,
As rough as trebled leathern target;

Armed,

Ver. 238. *Unto the part, &c.*] *Unto the breech,* in the two first editions 1663.

Armed, as heralds, cant and langued,
 Or, as the vulgar say, sharp-fanged: 260
 For as the teeth in beasts of prey
 Are swords, with which they fight in fray,
 So swords, in men of war, are teeth
 Which they do eat their vittle with.
 He was by birth, some authors write, 265
 A Russian, some a Muscovite,
 And 'mong the Cossacks had been bred,
 Of whom we in Diurnals read,
 That serve to fill up pages here,
 As with their bodies ditches there. 270
 Scrimansky was his cousin-german,
 With whom he serv'd, and fed on vermin;
 And when these fail'd, he 'd suck his claws,
 And quarter himself upon his paws:
 And though his countrymen, the Huns, 275
 Did stew their meat between their bums
 And th' horses' backs o'er which they straddle,
 And every man ate up his saddle;
 He was not half so nice as they,
 But ate it raw when 't came in 's way. 280
 He 'ad trac'd the countries far and near,
 More than Le Blanc the traveller,
 Who writes, he spous'd in India,
 Of noble house, a lady gay,
 And got on her a race of worthies. 285
 As stout as any upon earth is.
 Full many a fight for him between
 Talgol and Orfin oft had been,

Each

Each striving to deserve the crown
Of a fav'd citizen; the one 290
To guard his Bear, the other fought
To aid his Dog; both made more stout
By several spurs of neighbourhood,
Church-fellow-membership, and blood;
But Talgol, mortal foe to cows, 295
Never got aught of him but blows;
Blows hard and heavy, such as he
Had lent, repaid with usury.

Yet Talgol was of courage stout,
And vanquish'd oftener than he fought; 300
Inur'd to labour, sweat, and toil,
And, like a champion, shone with oil:
Right many a widow his keen blade,
And many fatherless, had made;
He many a boar and huge dun-cow 305
Did, like another Guy, o'erthrow;
But Guy with him in fight compar'd,
Had like the boar or dun-cow far'd:
With greater troops of sheep h' had fought
Than Ajax or bold Don Quixote; 310
And many a serpent of fell kind,
With wings before and stings behind,
Subdued; as poets say, long ago,
Bold Sir George, Saint George, did the Dragon.

Nor

Ver. 299.] A butcher in Newgate-market, who afterwards obtained a captain's commission for his rebellious bravery at Naseby, as Sir R. L'Estrange observes.

40 BUTLER'S POEMS.

Nor engine, nor device polemic,
Disease, nor doctor epidemic,
Though stor'd with deletery med'cines,
(Which whosoever took is dead since)
E'er sent so vast a colony

To both the under worlds as he ;
For he was of that noble trade
That demi-gods and heroes made,
Slaughter, and knocking on the head,
The trade to which they all were bred ;
And is, like others, glorious when

'Tis great and large, but base, if mean :
The former rides in triumph for it,
The latter in a two-wheel'd chariot,
For daring to profane a thing
So sacred with vile bungling.

Next these the brave Magnano came,
Magnano, great in martial fame ;
Yet when with Orfin he wag'd fight,
'Tis sung he got but little by 't :
Yet he was fierce as forest-boar,
Whose spoils upon his back he wore,
As thick as Ajax' seven-fold shield,
Which o'er his brazen arms he held ;
But brass was feeble to resist
The fury of his armed fist ;

340
Nor

Ver. 331.] Simeon Wait a tinker, as famous an Independent preacher as Burroughs ; who, with equal blasphemy to his Lord of Hosts, would style Oliver Cromwell the Archangel giving battle to the Devil.

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Nor could the hardest ir'n hold out
Against his blows, but they would through't.

In magic he was deeply read,
As he that made the brazen-head ;
Profoundly skill'd in the black art,
As English Merlin for his heart ;
But far more skilful in the spheres,
Than he was at the sieve and shears.
He could transform himself in colour,
As like the devil as a collier ;
As like the hypocrites, in show,
Are to true saints, or crow to crow.

Of warlike engines he was author,
Devis'd for quick dispatch of slaughter
The cannon, blunderbuss, and faker,
He was th' inventor of, and maker
The trumpet and the kettle-drum
Did both from his invention come.
He was the first that e'er did teach
To make, and how to stop a breach.
A lance he bore with iron pike,
Th' one half would thrust, the other strike ;
And when their forces he had join'd,
He scorn'd to turn his parts behind.

He Trulla lov'd, Trulla, more bright
Than burnish'd armour of her knight ;

A bold

Ver. 365.] The daughter of James Spenser, debauched by Magnano the tinker. So called, because the tinker's wife or mistress was commonly called his *trull*. See "The Coxcomb," a Comedy,

A bold virago, stout and tall,
 As Joan of France, or English Mall :
 Through perils both of wind and limb,
 Through thick and thin she follow'd him 370
 In every adventure h' undertook,
 And never him or it forsook :
 At breach of wall, or hedge surprise,
 She shar'd i' th' hazard and the prize ;
 At beating quarters up, or forage, 375
 Behav'd herself with matchless courage,
 And laid about in fight more busily
 Than th' Amazonian Dame Penthesile.
 And though some critics here cry shame,
 And say our authors are to blame, 380
 That (spite of all philosophers,
 Who hold no females stout but bears,
 And heretofore did so abhor
 That women should pretend to war,
 They would not suffer the stout'st dame 385
 To swear by Hercules's name)
 Make feeble ladies, in their works,
 To fight like termagants and Turks ;
 To

Ver. 368.] Alluding, probably, to Mary Carlton, called *Kentish Moll*, but more commonly *The German Princess*; a person notorious at the time this First Part of *Hudibras* was published. She was transported to Jamaica 1671; but returning from transportation too soon, she was hanged at Tyburn Jan. 22, 1672-3.

Ver. 382.] This and the three following lines not in the two first editions of 1663.

To lay their native arms aside,
 Their modesty, and ride astride; 399
 To run a-tilt at men, and wield
 Their naked tools in open field;
 As stout Armida, bold Thalestris,
 And she that would have been the mistress
 Of Gundibert, but he had grace, 395
 And rather took a country lass;
 They say 'tis false without all sense,
 But of pernicious consequence
 To government, which they suppose
 Can never be upheld in prose; 400
 Strip Nature naked to the skin,
 You 'll find about her no such thing.
 It may be so, yet what we tell
 Of Trulla, that 's improbable,
 Shall be depos'd by those have seen 't, 405
 Or, what's as good, produc'd in print;
 And if they will not take our word,
 We 'll prove it true upon record.

The upright Cerdon next advanc't,
 Of all his race the valiant'st: 410

Cerdon

Ver. 409. *Cerdon*] A one-eyed cobbler, like his brother Colonel Hewson. The Poet observes, that his chief talent lay in preaching. Is it not then indecent, and beyond the rules of decorum, to introduce him into such rough company? No; it is probable he had but newly set up the trade of a Teacher; and we may conclude that the Poet did not think that he had so much sanctity as to debar him the pleasure of his beloved diversion of Bear-baiting.

64 BUTLER'S POEMS.

Cerdon the Great, renown'd in song,
 Like Herc'les, for repair of wrong:
 He rais'd the low, and fortify'd
 The weak against the strongest side:
 Ill has he read that never hit 415
 On him in Muses' deathless writ.
 He had a weapon keen and fierce,
 That through a bull-hide shield would pierce,
 And cut it in a thousand pieces,
 Though tougher than the Knight of Greece's, 420
 With whom his black-thumb'd ancestor
 Was comrade in the ten-years' war:
 For when the restless Greeks sat down
 So many years before Troy town,
 And were renown'd, as Homer writes, 425
 For well-sol'd boots no less than fights,
 They ow'd that glory only to
 His ancestor, that made them so.
 Fast friend he was to Reformation,
 Until 'twas worn quite out of fashion; 430
 Next rectifier of wry law,
 And would make three to cure one flaw.
 Learned he was, and could take note,
 Transcribe, collect, translate, and quote:
 But preaching was his chiefest talent, 435
 Or argument, in which being valiant,
 He
 Ver. 435.] Mechanics of all sorts were then
 Preachers, and some of them much followed and ad-
 mired

He us'd to lay about and stickle,
Like ram or bull at Conventicle :

For

mired by the mob. " I am to tell thee, Christian
" Reader," (says Dr. Featley, preface to his *Dipper*
dipp'd, wrote 1645, and published 1647, p. 1.) " This
" new year of new changes, never heard of in former
" ages, namely, of stables turned into temples, and I
" will beg leave to add, temples turned into stables
" (as was that of St. Paul's, and many more), stalls
" into quires, shopboards into communion-tables, tubs
" into pulpits, aprons into linen ephods, and mecha-
" nics of the lowest rank into priests of the high places.
" —I wonder that our door-posts and walls sweat not,
" upon which such notes as these have been lately af-
" fixed; on such a day, such a brewer's clerk exer-
" ciseth; such a tailor expoundeth; such a waterman
" teacheth.—If cooks, instead of mincing their meat,
" fall upon dividing of the Word; if tailors leap up
" from the shopboard into the pulpit, and patch up
" sermons out of stolen shreds; if not only of the lowest
" of the people, as in Jeroboam's time, priests are con-
" secrated to the Most High God—Do we marvel to
" see such confusion in the Church as there is!" They
are humourously girded in a tract entitled, *The Refor-*
mado, precisely character'd, by a modern Church-war-
den, p. 11. " Here are felt-makers (says he) who can
" roundly deal with the blockheads and neutral dimi-
" casters of the world; cobblers who can give good
" rules for upright walking, and handle Scripture to a
" bristle; coachmen who know how to lash the beastly
" enormities, and curb the headstrong insolences of
" this brutish age, stoutly exhorting us to stand up for
" the truth, left the wheel of destruction roundly over-
" run us. We have weavers that can sweetly inform

For disputants, like rams and bulls,
Do fight with arms that spring from sculls.

440

Last Colon came, bold man of war,
Destin'd to blows by fatal star ;
Right expert in command of horse,
But cruel, and without remorse.

That which of Centaur long ago
Was said, and has been wrested to
Some other knights, was true of this,
He and his horse were of a piece ;

445

One spirit did inform them both,
The self-same vigour, fury, wroth :
Yet he was much the rougher part,
And always had a harder heart,

450

Although his horse had been of those
That fed on man's flesh, as fame goes :
Strange food for horse ! and, yet, alas !

455

It may be true, for flesh is grass.
Sturdy he was, and no less able
Than Hercules to clean a stable ;

A9

“ us of the shuttle swiftness of the times, and practi-
“ cally tread out the vicissitude of all sublunary things
“ till the web of our life be cut off : and here are me-
“ chanics, of my profession, who can separate the
“ pieces of salvation from those of damnation, mea-
“ sure out every man's portion, and cut it out by a
“ thread, substantially pressing the points, till they
“ have fashionably filled up their work with a well-bot-
“ tomed conclusion.”

Ver. 443. *Colon.*] Ned Perry, an hostler.

As great a drover, and as great
A critic too, in hog or neat. 460

He ripp'd the womb up of his mother,
Dame Tellus, 'cause she wanted fother,
And provender, wherewith to feed
Himself and his less cruel steed.

It was a question whether he
Or 's horse were of a family 465
More worshipful; till antiquaries
(After they 'ad almost por'd out their eyes)

Did very learnedly decide
The business on the horse's side, 470
And prov'd not only horse, but cows,

Nay pigs, were of the elder house:
For beasts, when man was but a piece
Of earth himself, did th' earth possess.
These worthies were the chief that led 475.

The combatants, each in the head
Of his command, with arms and rage
Ready, and longing to engage.

The numerous rabble was drawn out
Of several counties round about, 480
From villages remote, and shires
Of east and western hemispheres.

From foreign parishes and regions,
Of different manners, speech, religions,
Came men and mastiffs; some to fight 485
For fame and honour, some for fight.

And now the field of death, the lists,
Were enter'd by antagonists,

And blood was ready to be broach'd,
 When Hudibras in haste approach'd, 490
 With Squire and weapons to attack them ;
 But first thus from his horse bespake them.

What rage, O Citizens ! what fury
 Doth you to these dire actions hurry ?
 What oestrum, what phrenetic mood 495
 Makes you thus lavish of your blood,
 While the proud Vies your trophies boast
 And unreveng'd walks Waller's ghost ?
 What towns, what garrisons, might you,
 With hazard of this blood, subdue, 500
 Which now y' are bent to throw away
 In vain untriumphable fray ?

Shall saints in civil bloodshed wallow
 O' saints, and let the Cause lie fallow ?
 The Cause, for which we fought and swore 505
 So boldly, shall we now give o'er ?
 Then because quarrels still are seen
 With oaths and swearings to begin,
 The Solemn League and Covenant
 Will seem a mere God-dam-me rant, 510
 And

Ver. 495.] *Oestrum* signifies the gad-bee or horse-fly.

Ver. 497.] Sir W. Waller was defeated at the Devises.

Ver. 503, 504.] Mr. Walker observes, " That all
 " the cheating, covetous, ambitious persons of the
 " land, were united together under the title of the
 " Godly, the Saints, and shared the fat of the land
 " between them ;" and he calls them the Saints who
 were canonized no where but in the Devil's Calendar.

And we that took it, and have fought,
 As lewd as drunkards that fall out :
 For as we make war for the King
 Against himself, the self-same thing,
 Some will not stick to swear, we do 515
 For God and for Religion too ;
 For if Bear-baiting we allow,
 What good can Reformation do ?
 The blood and treasure that 's laid out
 Is thrown away, and goes for nought. 520
 Are these the fruits o' th' Protestation,
 The prototype of Reformation,
 Which all the saints, and some, since martyrs,
 Wore in their hats like wedding-garters,
 When 'twas resolv'd by either House 525
 Six Members' quarrel to espouse ?
 Did they, for this, draw down the rabble,
 With zeal and noises formidable,
 And make all cries about the Town
 Join throats to cry the Bishops down ? 530
 Who

Ver. 513, 514.] The Presbyterians, in all their wars against the King, maintained still, That they fought for him ; for they pretended to distinguish his political person from his natural one ; his political person, they said, must be, and was, with the Parliament, though his natural person was at war with them.

Ver. 530.] Good Lord (says the *True Informer*, p. 12.) " what a deal of dirt was thrown in the Bishops' faces !—what infamous ballads were sung ! " what a thick cloud of epidemical hatred hung suddenly over them ! so far, that a dog with a black and white face was called a *Bishop*."

Who having round begirt the palace
 (As once a month they do the gallows)
 As Members gave the sign about,
 Set up their throats with hideous shout.
 When tinkers bawl'd aloud to settle 535
 Church-Discipline, for patching kettle;
 No sow-gelder did blow his horn
 To geld a cat, but cry'd Reform;
 The oyster-women lock'd their fish up,
 And trudg'd away, to cry No Bishop; 540
 The mouse-trap-men laid save-alls by,
 And 'gainst Ev'l Counsellors did cry;
 Botchers left old cloaths in the lurch,
 And fell to turn and patch the Church;
 Some cry'd the Covenant, instead 545
 Of pudding-pies and ginger-bread;
 And some for brooms, old boots, and shoes,
 Bawl'd out to purge the Common-House:
 Instead of kitchen-stuff, some cry
 A Gospel-preaching Ministry; 550
 And some for old suits, coats, or cloak,
 No Surplices nor Service-book:
 A strange harmonious inclination
 Of all degrees to Reformation.

And

Ver. 553, 554.] Those flights, which seem most extravagant in our Poet, were really excelled by matter of fact. The Scots (in their *Large Declaration*, 1637, p. 41.) begin their petition against the Common Prayer-book thus:—"We men, women, and children, "and servants, having considered, &c." *Foulis's Hist. of Wicked Plots.*

And is this all? Is this the end 555
 To which these Carryings-on did tend?
 Hath Public Faith, like a young heir,
 For this tak'n up all sorts of ware,
 And run int' every tradesman's book,
 Till both turn'd bankrupts, and are broke? 560
 Did Saints, for this, bring in their plate,
 And crowd as if they came too late?
 For when they thought the Cause had need on't,
 Happy was he that cou'd be rid on't.
 Did they coin piss-pots, bowls, and flaggons, 565
 Int' officers of horse and dragoons?
 And into pikes and musqueteers
 Stamp beakers, cups, and porringers?
 A thimble, bodkin, and a spoon,
 Did start up living men, as soon 570
 As in the furnace they were thrown,
 Just like the dragon's teeth being sown.
 Then was the Cause of gold and plate,
 The Brethrens' offerings, consecrate,
 Like th' Hebrew calf, and down before it 575
 The Saints fell prostrate, to adore it:
 So say the Wicked—and will you
 Make that sarcasticous scandal true,
 By running after Dogs and Bears,
 Beasts more unclean than calves or steers? 580
 Have powerful Preachers ply'd their tongues,
 And laid themselves out and their lungs;
 Us'd all means, both direct and sin'ter,
 I' th' power of Gospel-preaching Min'ter?

Have they invented tones to win 585
 The women, and make them draw in
 The men, as Indians with a female
 Tame elephant inveigle the male?
 Have they told Prov'dence what it must do,
 Whom to avoid, and whom to trust to? 590
 Discover'd

Ver. 589.] It was a common practice to inform God of the transactions of the times. "Oh, my good Lord God (says Mr. G. Swathe, *Prayers*, p. 12.) I hear the King hath set up his standard at York against the Parliament and city of London.—Look thou upon them, take their cause into thine own hand; appear thou in the cause of thy Saints, the cause in hand—It is thy cause, Lord. We know that the King is misled, deluded, and deceived by his Popish, Arminian, and temporizing, rebellious malignant faction and party, &c."—"They would (says Dr. Echard) in their prayers and sermons tell God, that they would be willing to be at any charge or trouble for him, and to do, as it were, any kindness for the Lord; the Lord might now trust them, and rely upon them, they should not fail him: they should not be unmindful of his business; his work should not stand still, nor his designs be neglected. They must needs say, that they had formerly received some favours from God, and have been, as it were, beholden to the Almighty; but they did not much question but they should find some opportunity of making some amends for the many good things, and (as I may so say) civilities which they had received from him. Indeed, as for those that are weak in the Faith, and are yet but babes in Christ, it is fit that they should keep at some distance from God, should kneel before him, and stand (as I may say) cap in hand to the
 "Almighty:

Discover'd the Enemy's design,
 And which way best to countermine?
 Prescrib'd what ways it hath to work,
 Or it will ne'er advance the Kirk?
 Told it the news o' th' last express, 595
 And after good or bad success
 Made prayers, not so like petitions
 As overtures and propositions
 (Such as the Army did present
 To their Creator, the Parl'ament); 600
 In which they freely will confess,
 They will not, cannot acquiesce,
 Unless

"Almighty: but as for those that are strong in all
 "Gifts, and grown up in all Grace, and are come to
 "a fulness and ripeness in the Lord Jesus, it is comely
 "enough to take a great chair, and sit at the end of the
 "table, and, with their cock'd hats on their heads,
 "to say, God, we thought it not amiss to call upon
 "thee this evening, and let thee know how affairs
 "stand; we have been very watchful since we were
 "last with thee; and they are in a very hopeful con-
 "dition; we hope that thou wilt not forget us; for we
 "are very thoughtful of thy concerns: we do some-
 "what long to hear from thee; and if thou pleasest to
 "give us such a thing (*Victory*), we shall be (as I
 "may so say) good to thee in something else when it
 "lies in our way." See a remarkable Scotch Prayer-
 much to the same purpose, *Scourge*, by Mr. Lewis,
 No. xvi. p. 130. edit. 1717.

Ver. 602.] Alluding, probably, to their saucy ex-
 postulations with God from the pulpit. Mr. Vines,
 in St. Clement's Church, near Temple-bar, used the
 following:

Unless the work be carry'd on
 In the same way they have begun,
 By setting Church and Common-weal 605
 All on a flame, bright as their zeal,
 On which the Saints were all agog,
 And all this for a Bear and Dog?
 The Parl'ament drew up petitions
 To 'tself, and sent them, like commissions, 610
 To well-affected persons, down
 In every city and great town,
 With power to levy horse and men,
 Only to bring them back agen?
 For this did many, many a mile, 615
 Ride manfully in rank and file,

With

following words: "O Lord, thou hast never given us
 "a victory this long while, for all our frequent fast-
 "ing: what dost thou mean, O Lord, to fling into a
 "ditch, and there to leave us?" And one *Robinson*,
 in his Prayer at Southampton, Aug. 25, 1642, ex-
 pressed himself in the following manner: "O God,
 "O God, many are the hands that are lift up against
 "us: but there is one God, it is thou thyself, O Fa-
 "ther, who does us more mischief than they all."
 They seemed to encourage this sauciness in their public
 sermons. "Gather upon God (says Mr. R. Harris,
 "*Fast Sermon before the Commons*) and hold him to it
 "as Jacob did; press him with his precepts, with his
 "promises, with his hand, with his seal, with his oath,
 "till we do *ducimus*, as some Greek Fathers boldly
 "speak: that is, if I may speak it reverently enough,
 "put the Lord out of countenance; put him, as you
 "would say, to the blush, unless we be masters of our
 "requests."

With papers in their hats, that show'd
 As if they to the pillory rode?
 Have all these courses, these efforts,
 Been try'd by people of all sorts, 620
Velis & remis, omnibus nervis,
 And all t' advance the Cause's service,
 And shall all now be thrown away
 In petulant intestine fray?
 Shall we, that in the Covenant swore, 625
 Each man of us, to run before
 Another still in Reformation,
 Give Dogs and Bears a dispensation?
 How will Dissenting Brethren relish it?
 What will Malignants say? *Videlicet,* 630
 That each man swore to do his best
 To damn and perjure all the rest?
 And bid the Devil take the hin'most
 Which at this race is like to win most.
 They'll say our business, to Reform 635
 The Church and State, is but a worm;
 For to subscribe, unsight, unseen,
 T' an unknown Church-discipline,
 What is it else, but before-hand
 T' engage, and after understand? 640
 For when we swore to carry on
 The present Reformation,
 According to the purest mode
 Of churches best-reform'd abroad,
 What did we else but make a vow 645
 To do we know not what, nor how?
 For

For no three of us will agree
 Where, or what churches these should be;
 And is indeed the self-same case
 With theirs that swore *et ceteras*; 650
 Of the French League, in which men vow'd
 To fight to the last drop of blood.
 These slanders will be thrown upon
 The Cause and Work we carry on,
 If we permit men to run headlong 655
 T' exorbitances fit for Bedlam,
 Rather than Gospel-walking times,
 When slightest sins are greatest crimes.
 But we the matter so shall handle,
 As to remove that odious scandal: 660
 In name of King and Parl'ament,
 I charge you all, no more foment
 This feud, but keep the peace between
 Your brethren and your countrymen,
 And to those places straight repair 665
 Where your respective dwellings are.

But

Ver. 651.] The Holy League in France, designed
 and made for the extirpation of the Protestant religion,
 was the original out of which the Solemn League and
 Covenant here was (with difference only of circum-
 stances) most faithfully transcribed. Nor did the suc-
 cess of both differ more than the intent and purpose;
 for, after the destruction of vast numbers of people of
 all sorts, both ended with the murder of two kings,
 whom they had both sworn to defend. And as our
 Covenanters swore every man to run one before another
 in the way of Reformation, so did the French, in the
 Holy League, to fight to the last drop of blood.

But to that purpose first surrender
 The Fiddler, as the prime offender,
 Th' incendiary vile, that is 'chief
 Author and engineer of mischief; 670
 That makes division between friends,
 For profane and malignant ends.
 He and that engine of vile noise,
 On which illegally he plays,
 Shall (*dictum factum*) both be brought 675
 To condign punishment, as they ought.
 This must be done, and I would fain see
 Mortal so sturdy as to gainsay;

For

Ver. 673—676.] The threatening punishment to the Fiddle, was much like the threats of the pragmatical troopers to punish Ralph Dobbin's waggon, *Plain Dealer*, vol. I. "I was driving (says he) into a town upon the 29th of May, where my waggon was to dine: there came up in a great rage seven or eight of the troopers that were quartered there, and asked "What I bushed out my horses for?" I told them, "To drive flies away." But they said, "I was a Jacobite rascal; that my horses were guilty of high treason, and my waggon ought to be hanged."—I answered, "It was already drawn, and within a yard or two of being quartered; but as to being hanged, it was a compliment we had no occasion for, and therefore desired them to take it back again, and keep it in their own hands, till they had an opportunity to make use of it."—I had no sooner spoke these words, but they fell upon me like thunder, stript my cattle in a twinkling, and beat me black and blue with my own oak-branches."

For then I'll take another course,
And soon reduce you all by force. 680

This said, he clapt his hand on sword,
To shew he meant to keep his word.

But Talgol, who had long suppress
Inflamed wrath in glowing breast,
Which now began to rage and burn as 685

Implacably as flame in furnace,
Thus answer'd him: Thou vermin wretched,
As e'er in measled pork was hatched;
Thou tail of Worship, that dost grow
On rump of justice as of cow; 690

How dar'st thou with that fullen luggage
O' th'self, old ir'n, and other baggage,
With which thy steed of bones and leather
Has broke his wind in halting hither;
How durst th', I say, adventure thus 695

T' oppose thy lumber against us?
Could thine impertinence find out
No work t' employ itself about,
Where thou, secure from wooden blow,
Thy busy vanity might show? 700

Was

Ver. 683, 684.] It may be asked, Why Talgol was the first in answering the Knight, when it seems more incumbent upon the Bearward to make a defence? Probably Talgol might then be a Cavalier; for the character the Poet has given him doth not infer the contrary; and his answer carries strong indications to justify the conjecture.

Ver. 694.] Is lam'd, and tir'd in halting hither. Thus it stands in the two Irish editions of 1663.

Was no dispute a-foot between
The caterwauling Brethren?
No subtle question rais'd among
Those out-o'-their wits, and those i' th' wrong?
No prize between those combatants 709

O' th' times, the land and water saints,
Where thou might'st stickle, without hazard
Of outrage to thy hide and mazzard,
And not, for want of business, come
To us to be thus troublesome, 710

To interrupt our better sort
Of disputants, and spoil our sport?
Was there no felony, no bawd,
Cutpurse, or burglary abroad?

No stolen pig, nor plunder'd goose, 713
To tie thee up from breaking loose?

No ale unlicens'd, broken hedge,
For which thou statute might'st alledge,
To keep thee busy from foul evil,
And shame due to thee from the Devil? 720

Did no Committee sit, where he
Might cut out journey-work for thee,
And set th' a task, with subornation,
To stitch up sale and sequestration,
To cheat, with holiness and zeal, 725

All parties and the common-weal?

Much better had it been for thee

He 'ad kept thee where th' art us'd to be,

Or sent th' on business any whither,

So he had never brought thee hither: 730

But

But if th' hast brain enough in scull
 To keep itself in lodging whole,
 And not provoke the rage of stones,
 And cudgels to thy hide and bones,
 Tremble, and vanish while thou may'st, 735
 Which I'll not promise if thou stay'st.
 At this the Knight grew high in wrath,
 And lifting hands and eyes up both,
 Three times he smote on stomach stout,
 From whence, at length, these words broke out: 740
 Was I for this entitled Sir,
 And girt with trusty sword and spur,
 For fame and honour to wage battle,
 Thus to be brav'd by foe to cattle?
 Not all that pride that makes thee swell 745
 As big as thou dost blown-up veal,
 Nor all thy tricks and sleights to cheat,
 And sell thy carrion for good meat;

Not

Ver. 732.] *To keep within its lodging.* Edit. 1674, 1684, 1689, 1694, 1700. Restored to the present reading 1704.

Ver. 741.] Hudibras shewed less patience upon this than Don Quixote did upon a like occasion, where he calmly distinguishes betwixt an affront and an injury. The Knight is irritated at the satirical answer of Talgol, and vents his rage in a manner exactly suited to his character; and when his passion was worked up to a height too great to be expressed in words, he immediately falls into action; but, alas! at his first entrance into it, he meets with an unlucky disappointment; an omen that the success would be as indifferent as the cause in which he was engaged.

HUDIBRAS, PART I. CANTO II. 81

Not all thy magic to repair
 Decay'd old-age in tough lean ware, 750
 Make natural death appear thy work,
 And stop the gangrene in stale pork;
 Not all that force that makes thee proud,
 Because by bullock ne'er withstood;
 Though arm'd with all thy cleavers, knives, 755
 And axes, made to hew down lives,
 Shall save or help thee to evade
 The hand of Justice, or this blade,
 Which I, her sword-bearer, do carry,
 For civil deed and military : 760
 Nor shall these words, of venom base,
 Which thou hast from their native place,
 Thy stomach, pump'd to fling on me,
 Go unreveng'd, though I am free;
 Thou down the same throat shall devour them : 765
 Like tainted beef, and pay dear for them:
 Nor shall it e'er be said that wight
 With gantlet blue and bafes white,
 And round blunt truncheon by his side,
 So great a man at arms defy'd 770
 With words far bitterer than wormwood,
 That would in Job or Grizel stir mood.

Dogs

Ver. 751.] Turn death of nature to *thy work*. In the two first editions of 1663.

Dogs with their tongues their wounds do heal,
But men with hands, as thou shalt feel.

This said, with hasty rage he snatch'd 775
His gun-shot, that in holsters watch'd,
And bending cock, he level'd full
Against th' outside of Talgol's scull,
Vowing that he should ne'er stir further,
Nor henceforth cow or bullock murder: 780
But Pallas came in shape of Rust,
And 'twixt the spring and hammer thrust
Her gorgon shield, which made the cock
Stand stiff, as 'twere transform'd to stock.

Meanwhile

Ver. 781—783.] This, and another passage in this Canto, are the only places where deities are introduced in this Poem: as it was not intended for an Epic Poem, consequently none of the heroes in it needed supernatural assistance: how then comes Pallas to be ushered in here, and Mars afterwards? Probably to ridicule Homer and Virgil, whose heroes scarce perform any action (even the most feasible) without the sensible aid of a deity; and to manifest that it was not the want of abilities, but choice, that made our Poet avoid such subterfuges. He has given us a sample of his judgment in this way of writing in the passage before us, which, taken in its naked meaning, is only, That the Knight's pistol was, for want of use, grown so rusty, that it would not fire; or, in other words, that the rust was the cause of his disappointment.

Ver. 784.] *Stand stiff, as if 'twere turn'd t' a stock.*
In editions 1674, 1684, 1689, 1694, 1700, 1704.
Restored 1710.

HUDIBRAS, PART I. CANTO II.

Meanwhile fierce Talgol, gathering might, 785
 With rugged truncheon charg'd the Knight;
 But he, with petronel up-heav'd,
 Instead of shield, the blow receiv'd;
 The gun recoil'd, as well it might,
 Not us'd to such a kind of fight,
 And shrunk from its great master's gripe,
 Knock'd down and stunn'd with mortal stripes
 Then Hudibras, with furious haste,
 Drew out his sword; yet not so fast
 But Talgol first, with hardy thwack, 795
 Twice bruis'd his head, and twice his back;
 But when his nut-brown sword was out,
 With stomach huge he laid about,
 Imprinting many a wound upon
 His mortal foe, the truncheon: 800
 The trusty cudgel did oppose
 Itself against dead-doing blows,
 To guard his leader from fell bane,
 And then reveng'd itself again.

And
 Ver. 786.] Smote *the Knight*. In the two editions
 of 1664.

Ver. 787, 788.]

And he with rusty pistol held—

To take the blow on like a shield.

Thus altered 1674, 1684, 1689, 1694, 1700. Restored
 1704.

Ver. 797.] *But when his rugged sword was out*.
 In the two first editions of 1663.

Ver. 798.] *Courageously*. 1674 to 1704, inclusive.

And though the sword (some understood) 805
 In force had much the odds of wood,
 'Twas nothing so; both sides were balanc'd
 So equal, none knew which was val'ant'st:
 For wood, with honour being engag'd,
 Is so implacably enrag'd, 810
 Though iron hew and mangle sore,
 Wood wounds and bruises honour more.
 And now both Knights were out of breath,
 Tir'd in the hot pursuits of death,
 Whilst all the rest amaz'd stood still, 815
 Expecting which should take or kill.
 This Hudibras observ'd; and fretting
 Conquest should be so long a-getting,
 He drew up all his force into
 One body, and that into one blow; 820
 But Talgol wisely avoided it
 By cunning sleight; for had it hit
 The upper part of him, the blow
 Had slit, as sure as that below.

Mean while the incomparable Colon, 825
 To aid his friend, began to fall on;
 Him Ralph encounter'd, and straight grew
 A dismal combat 'twixt them two;

Th' one

Ver. 825.]

But now fierce Colon 'gan draw on,
 To aid the distress'd champion.

In the two first editions of 1663.

Ver. 828.] A fierce dispute, 1674 to 1704, inclusive.

HUDIBRAS, PART I. CANTO II. 85

Th' one arm'd with metal, th' other with wood,
 This fit for bruise, and that for blood. 830
 With many a stiff thwack, many a bang,
 Hard crab-tree and old iron rang,
 While none that saw them could divine
 To which side conquest would incline;
 Until Magnano, who did envy 835
 That two should with so many men vy,
 By subtle stratagem of brain
 Perform'd what force could ne'er attain;
 For he, by foul hap, having found
 Where thistles grew on barren ground, 840
 In haste he drew his weapon out,
 And having cropt them from the root,
 He clapp'd them underneath the tail
 Of steed, with pricks as sharp as nail:
 The angry beast did straight resent 845
 The wrong done to his fundament,
 Began to kick, and fling, and wince,
 As if he 'ad been beside his sense,
 Striving to disengage from thistle,
 That gall'd him sorely under his tail; 850
 Instead of which, he threw the pack,
 Of Squire and baggage, from his back;

And

Ver. 844.] *With prickles sharper than a nail.* Edit. 1674, to 1704, inclusive.

Ver. 846.] *And feel regret on fundament.* In the two first editions of 1663.

And blundering still, with smarting rump,
 He gave the Knight's steed such a thump
 As made him reel. The Knight did stoop, 855
 And sat on further side astope.
 This Talgol viewing, who had now
 By sleight escap'd the fatal blow,
 He rally'd, and again fell to 't;
 For, catching foe by nearer foot, 860
 He lifted with such might and strength,
 As would have hurl'd him thrice his length,
 And dash'd his brains (if any) out;
 But Mars, that still protects the stout,
 In pudding-time came to his aid, 865
 And under him the Bear convey'd;

The

Ver. 855.] That stagger'd him. Edit. 1674, to 1700, inclusive.

Ver. 864, 865.] I would here observe the judgment of the Poet: Mars is introduced to the Knight's advantage, as Pallas had been before to his disappointment. It was reasonable that the God of War should come in to his assistance, since a Goddess had interested herself on the side of his enemies (agreeably to Homer and Virgil). Had the Knight directly fallen to the ground, he had been probably disabled from future action; and consequently, the battle would too soon have been determined: besides, we may observe a beautiful gradation, to the honour of the hero; he falls upon the Bear, the Bear breaks loose, and the Spectators run: so that the Knight's fall is the primary cause of this rout, and he might justly, as he afterwards did, ascribe the honour of the victory to himself.

The Bear, upon whose soft fur-gown
 The Knight with all his weight fell down,
 The friendly rug preserv'd the ground,
 And headlong Knight, from bruise or wound: 870
 Like feather-bed betwixt a wall,
 And heavy brunt of cannon-ball.
 As Sancho on a blanket fell,
 And had no hurt, our's far'd as well
 In body, though his mighty spirit, 875
 Being heavy, did not so well bear it:
 The Bear was in a greater fright,
 Beat down, and worsted by the Knight;
 He roar'd, and rag'd, and flung about,
 To shake off bondage from his snout: 880
 His wrath inflam'd, boil'd o'er, and from
 His jaws of death he threw the foam;
 Fury in stranger postures threw him,
 And more than ever herald drew him:
 He tore the earth, which he had sav'd 885
 From squelch of Knight, and storm'd and rav'd,
 And vex'd the more, because the harms
 He felt were 'gainst the law of arms:
 For men he always took to be
 His friends, and dogs the enemy; 890
 Who never so much hurt had done him,
 As his own side did falling on him:
 It griev'd him to the guts that they,
 For whom he 'ad fought so many a fray,
 And serv'd with loss of blood so long, 895
 Should offer such inhuman wrong;

Wrong of unsoldier-like condition,
 For which he flung down his commission;
 And laid about him, till his nose
 From thrall of ring and cord broke loose. 900
 Soon as he felt himself enlarg'd,
 Through thickest of his foes he charg'd,
 And made way through th' amazed crew;
 Some he o'er-ran, and some o'erthrew,
 But took none; for by hasty flight 905
 He strove t' escape pursuit of Knight,
 From whom he fled with as much haste
 And dread as he the rabble chac'd;
 In haste he fled, and so did they,
 Each and his fear a several way. 910

Crowdero only kept the field,
 Not stirring from the place he held,
 Though beaten down, and wounded sore
 I th' Fiddle, and a leg that bore
 One side of him, not that of bone, 915
 But much its better, th' wooden one.
 He spying Hudibras lie strow'd
 Upon the ground, like log of wood,
 With fright of fall, supposed wound,
 And loss of urine, in a swoond, 920

In

Ver. 906.] Avoid the conquering *Knight*. In editions 1674, 1684, 1689, 1694, 1700, 1704. Restored 1710, as above.

Ver. 920.] cast *in swoond*. In the two first editions of 1663.

In haste he snatch'd the wooden limb
That hurt i' th' ankle lay by him,
And, fitting it for sudden fight,
Straight drew it up, t' attack the Knight;
For getting up on stump and huckle, 923
He with the foe began to buckle,
Vowing to be reveng'd, for breach
Of Crowd and skin, upon the wretch,
Sole author of all detriment
He and his Fiddle underwent. 930

But Ralpho (who had now begun
T' adventure resurrection
From heavy squelch, and had got up
Upon his legs, with sprained crup)
Looking about, beheld pernicion 935
Approaching Knight from fell musician;
He snatch'd his whinyard up, that fled
When he was falling off his steed
(As rats do from a falling house),
To hide itself from rage of blows; 940
And, wing'd with speed and fury, flew
To rescue Knight from black and blue;
Which

Ver. 923.] *And lifting it, &c.* In the two first editions of 1663.

Ver. 924.] *to fall on Knight.* In the two first editions of 1663.

Ver. 935, 936.] *Looking about, beheld the Bard,—To charge the Knight entranc'd prepar'd.*—Thus in editions 1674, 1684, 1689, 1694, 1700, 1704. Restored 1710.

Which ere he could atchieve, his sconce
 The leg encounter'd twice and once ;
 And now 'twas rais'd to smite agen, 945
 When Ralpho thrust himself between ;
 He took the blow upon his arm,
 To shield the Knight from further harm,
 And, joining wrath with force, bestow'd
 On th' wooden member such a load, 950
 That down it fell, and with it bore
 Crowdero, whom it propp'd before.
 To him the Squire right nimbly run,
 And setting conquering foot upon
 His trunk, thus spoke : What desperate frenzy 955
 Made thee (thou whelp of Sin) to fancy
 Thyself, and all that coward rabble,
 T' encounter us in battle able ?
 How durst th', I say, oppose thy Curship
 'Gainst arms, authority, and worship, 960
 And Hudibras or me provoke,
 Though all thy limbs were heart of oak,
 And th' other half of thee as good
 To bear out blows as that of wood ?
 Could not the whipping-post prevail, 965
 With all its rhetoric, nor the jail,

To

Ver. 944.] *The skin encounter'd, &c.* In the two first editions.

Ver. 947.] *on side and arm.* Two editions of 1663.

Ver. 948.] *To shield the Knight entranc'd from harms.* In the two first editions.

To keep from flaying scourge thy skin,
 And ancle free from iron gin?
 Which now thou shalt—but first our care
 Must see how Hudibras does fare. 970
 This said, he gently rais'd the Knight,
 And set him on his bum upright.
 To rouse him from lethargic dump,
 He tweak'd his nose, with gentle thump
 Knock'd on his breast, as if 't had been 975
 To raise the spirits lodg'd within:
 They, waken'd with the noise, did fly
 From inward room to window eye,
 And gently opening lid, the casement,
 Look'd out, but yet with some amazement. 980
 This gladdened Ralpho much to see,
 Who thus bespoke the Knight. Quoth he,
 Tweaking his nose, You are, great Sir,
 A self-denying conqueror;
 As high, victorious, and great, 985
 As e'er fought for the Churches yet,
 If you will give yourself but leave
 To make out what y' already have;
 That's victory. The foe, for dread
 Of your nine-worthiness, is fled, 990
 All save Crowdero, for whose sake
 You did th' espous'd Cause undertake;
 And he lies prisoner at your feet,
 To be dispos'd as you think meet,
 Either for life, or death, or sale, 995
 The gallows, or perpetual jail;

For

For one wink of your powerful eye
 Must sentence him to live or die.
 His Fiddle is your proper purchase,
 Won in the service of the Churches ; 1000
 And by your doom must be allow'd
 To be, or be no more, a Crowd :
 For though success did not confer
 Just title on the conqueror ;
 Though dispensations were not strong 1005
 Conclusions whether right or wrong ;
 Although Out-goings did confirm,
 And Owning were but a meer term ;
 Yet as the wicked have no right
 To th' creature, though usurp'd by might, 1010
 The property is in the saint,
 From whom they' injuriously detain 't ;
 Of him they hold their luxuries,
 Their dogs, their horses, whores, and dice,
 Their riots, revels, masks, delights, 1015
 Pimps, buffoons, fiddlers, parasites ;
 All which the saints have title to,
 And ought t' enjoy, if they 'ad their due.
 What we take from them is no more
 Than what was ours by right before : 1020

For

Ver. 1009.] It was a principle maintained by the
 Rebels of those days, that dominion is founded on
 grace, and therefore if a man wanted grace (in their
 opinion) if he was not a saint or a godly man, he had
 no right to any lands, goods, or chattels. The Saints,
 as the Squire says, had a right to all, and might take
 it, wherever they had a power to do it.

For we are their true landlords still,
 And they our tenants but at will.
 At this the Knight began to rouze,
 And by degrees grow valourous :
 He star'd about, and seeing none 1025
 Of all his foes remain but one,
 He snatch'd his weapon that lay near him,
 And from the ground began to rear him,
 Vowing to make Crowdero pay
 For all the rest that ran away. 1030
 But Ralpho now, in colder blood,
 His fury mildly thus withstood :
 Great Sir, quoth he, your mighty spirit
 Is rais'd too high ; this slave does merit
 To be the hangman's business, sooner 1035
 Than from your hand to have the honour
 Of his destruction ; I that am
 A Nothingness in deed and name,
 Did scorn to hurt his forfeit carcase,
 Or ill entreat his Fiddle or case : 1040
 Will you, great Sir, that glory blot
 In cold blood, which you gain'd in hot ?
 Will you employ your conquering sword
 To break a Fiddle, and your word ?
 For though I fought and overcame, 1045
 And quarter gave, 'twas in your name :
 For great commanders always own
 What 's prosperous by the soldier done.
 To save, where you have power to kill,
 Argues your power above your will ; 1050
 And

And that your will and power have less
 Than both might have of selfishness.
 This power which, now alive, with dread
 He trembles at, if he were dead
 Would no more keep the slave in awe, 1055
 Than if you were a Knight of straw :
 For Death would then be his conqueror
 Not you, and free him from that terror.
 If danger from his life accrue,
 Or honour from his death, to you, 1060
 'Twere policy and honour too
 To do as you resolv'd to do :
 But, Sir, 'twould wrong your valour much,
 To say it needs, or fears a crutch.
 Great conquerors greater glory gain 1065
 By foes in triumph led, than slain :
 The laurels that adorn their brows
 Are pull'd from living, not dead boughs,
 And living foes : the greatest fame
 Of cripple slain can be but lame : 1070
 One half of him 's already slain,
 The other is not worth your pain ;
 Th' honour can but on one side light,
 As worship did, when y' were dubb'd Knight ;
 Wherefore I think it better far 1075
 To keep him prisoner of war,
 And let him fast in bonds abide,
 At court of justice to be try'd ;
 Where if h' appear so bold or crafty,
 There may be danger in his safety : 1080

If

If any member there dislike
 His face, or to his beard have pique ;
 Or if his death will save or yield
 Revenge or fright, it is reveal'd,
 Though he has quarter, ne'ertheless 1085
 Y' have power to hang him when you please ;
 This has been often done by some
 Of our great conquerors, you know whom ;
 And has by most of us been held
 Wise justice, and to some reveal'd : 1090
 For words and promises, that yoke
 The conqueror, are quickly broke ;
 Like Samson's cuffs, though by his own
 Direction and advice put on.
 For if we should fight for the Cause 1095
 By rules of military laws,
 And only do what they call just,
 The Cause would quickly fall to dust.
 This we among ourselves may speak ;
 But to the wicked or the weak 1100

We

Ver. 1084.] When the Rebels had taken a prisoner, though they gave him quarter, and promised to save his life ; yet if any of them afterwards thought it not proper that he should be saved, it was only saying it was revealed to him that such a one should die, and they hanged him up, notwithstanding the promises before made. Dr. South observes of Harrison the Regicide, a butcher by profession, and preaching Colonel in the Parliament army, " That he was notable for having killed several after quarter given by others, using these words in doing it ; " Curfed be he who doth the work of the Lord negligently !"

We must be cautious to declare
Perfection-truths, such as these are.

This said, the high outrageous mettle
Of Knight began to cool and settle.
He lik'd the Squire's advice, and soon 1105

Resolv'd to see the business done;
And therefore charg'd him first to bind
Crowdero's hands on rump behind,
And to its former place and use
The wooden member to reduce, 1110
But force it take an oath before,
Ne'er to bear arms against him more.

Ralpho dispatch'd with speedy haste,
And having ty'd Crowdero fast,
He gave Sir Knight the end of cord, 1115

To lead the captive of his sword
In triumph, whilst the steeds he caught,
And them to further service brought.

The Squire, in state, rode on before,
And on his nut-brown whinyard bore 1120

The trophee-Fiddle and the case,
Leaning on shoulder like a mace.

The Knight himself did after ride,
Leading Crowdero by his side;

And tow'd him, if he lagg'd behind, 1125
Like boat, against the tide and wind.

Thus

Ver. 1122.] Plac'd on his shoulder. Editions 1674,
1684, 1689, 1700. *Leaning on shoulder*, restored
1704.

Thus grave and solemn they march on,
 Until quite through the town they 'ad gone;
 At further end of which there stands
 An ancient castle, that commands 1130
 Th' adjacent parts; in all the fabrick
 You shall not see one stone nor a brick,
 But all of wood, by powerful spell
 Of magic made impregnable:
 There 's neither iron-bar nor gate, 1135
 Portcullis, chain, nor bolt, nor grate,
 And yet men durance there abide,
 In dungeon scarce three inches wide;
 With roof so low, that under it
 They never stand, but lie or sit; 1140
 And yet so foul, that who'so is in,
 Is to the middle-leg in prison;

In

Ver. 1130.] This is an enigmatical description of a pair of stocks and whipping-post; it is so pompous and sublime, that we are surprised so noble a structure could be raised from so ludicrous a subject. We perceive wit and humour in the strongest light in every part of the description: and how happily imagined is the pun in ver. 1142! How ceremonious are the conquerors in displaying the trophies of their victory, and imprisoning the unhappy captive! What a dismal figure does he make at the dark prospect before him! All these circumstances were necessary to be fully exhibited, that the reader might commiserate his favourite Knight, when a change of fortune unhappily brought him into Crowdero's place.

In circle magical confin'd,
 With walls of subtle air and wind,
 Which none are able to break thorough, 1145
 Until they 're freed by head of borough.
 Thither arriv'd, th' adventurous Knight
 And bold Squire from their steeds alight
 At th' outward wall, near which there stands
 A Bastile, built t' imprison hands; 1150
 By strange enchantment made to fetter
 The lesser parts, and free the greater:
 For though the body may creep through,
 The hands in grate are fast enough:
 And when a circle 'bout the wrist 1155
 Is made by beadle exorcist,
 The body feels the spur and switch,
 As if 'twere ridden post by witch,
 At twenty miles an hour pace,
 And yet ne'er stirs out of the place. 1160
 On top of this there is a spire,
 On which Sir Knight first bids the Squire
 The Fiddle, and its spoils, the case,
 In manner of a trophee place.
 That done, they ope the trap-door gate, 1165
 And let Crowdero down thereat,
 Crowdero making doleful face,
 Like hermit poor in pensive place,
 To dungeon they the wretch commit,
 And the survivor of his feet; 1170
 But th' other, that had broke the peace,
 An head of Knighthood, they release,

Though

Though a delinquent false and forged,
Yet being a stranger, he 's enlarged,
While his comrade, that did no hurt,
Is clapp'd up fast in prison for it:
So Justice, while she winks at crimes,
Stumbles on innocence sometimes.

1175

PART I. CANTO II.

THE ARGUMENT.

The learned now return and rally
Surround the place; the Knight does rally
And is made prisoner; then they loose
Th' enchanted lock by his release
Crowd in, and put the square in place;
I should have said Hudibras.

A Y me! what perils do environ
The man that meddles with cold iron!

What flagrant mischief and mischief
Do dog him still with steel-clasp
For though I have Fortune lean to battle,
And let upon him, for a while,
She'll alter that but in the nick
Of all his clothes, a dog-trick.

This way may hang or lay
I sh'ld call it. What is a Day
For Hudibras, who thought he had won
The field, as certain as a gun.

H. HUDI.

HUDIBRAS.

PART I. CANTO III.

THE ARGUMENT.

The scatter'd rout return and rally,
 Surround the place; the Knight does sally,
 And is made prisoner: then they seize
 Th' enchanted fort by storm, release
 Crowdero, and put the Squire in 's place;
 I should have first said Hudibras.

AY me! what perils do environ
 The man that meddles with cold iron!
 What plaguy mischiefs and mishaps
 Do dog him still with after-claps!
 For though Dame Fortune seem to smile,
 And leer upon him, for a while,
 She 'll after shew him, in the nick
 Of all his glories, a dog-trick.
 This any man may sing or say
 I' th' ditty call'd, What if a Day?
 For Hudibras, who thought he 'ad won
 The field, as certain as a gun,

And

And having routed the whole troop,
 With victory was cock-a-hoop,
 Thinking he 'ad done enough to purchase ¹⁵
 Thanksgiving-day among the Churches,
 Wherein his mettle and brave worth
 Might be explain'd by holder-forth,
 And register'd by fame eternal,
 In deathless pages of Diurnal, ²⁰
 Found in few minutes, to his cost,
 He did but count without his host,
 And that a turnstile is more certain
 Than, in events of war, Dame Fortune.

For now the late faint-hearted rout, ²⁵
 O'erthrown and scatter'd round about,
 Chac'd by the horror of their fear,
 From bloody fray of Knight and Bear,
 (All but the Dogs, who in pursuit
 Of the Knight's victory stood to 't, ³⁰
 And most ignobly fought to get
 The honour of his blood and sweat)
 Seeing the coast was free and clear
 O' the conquer'd and the conqueror,
 Took heart again, and fac'd about, ³⁵
 As if they meant to stand it out:
 For by this time the routed Bear,
 Attack'd by th' enemy i' th' rear,

Finding

Ver. 35.] *Took heart again, and fac'd about.* Took heart of *grace*, in the two first editions of 1663.

Ver. 37.] *For now the half-defeated Bear.* Thus altered 1674, 1684, 1689, 1694, 1700. Restored as above, 1704.

Finding their number grew too great
 For him to make a safe retreat,
 Like a bold chieftain fac'd about ;
 But wisely doubting to hold out,
 Gave way to fortune, and with haste
 Fac'd the proud foe, and fled, and fac'd,
 Retiring still, until he found 45
 He 'ad got th' advantage of the ground,
 And then as val'antly made head
 To check the foe, and forthwith fled,
 Leaving no art untry'd, nor trick
 Of warrior stout and politick, 50
 Until, in spite of hot pursuit,
 He gain'd a pass, to hold dispute
 On better terms, and stop the course
 Of the proud foe. With all his force
 He bravely charg'd, and for a while 55
 Forc'd their whole body to recoil ;
 But still their numbers so increas'd,
 He found himself at length oppress'd,
 And all evasions so uncertain,
 To save himself for better fortune, 60
 That he resolv'd, rather than yield,
 To die with honour in the field,
 And sell his hide and carcase at
 A price as high and desperate
 As e'er he could. This resolution 65
 He forthwith put in execution,
 And bravely threw himself among
 The enemy, i' th' greatest throng ;

But

HUDIBRAS, PART I. CANTO III. 103

But what could single valour do,
 Against so numerous a foe? 70
 Yet much he did, indeed too much
 To be believ'd, where th' odds were such;
 But one against a multitude,
 Is more than mortal can make good:
 For while one party he oppos'd, 75
 His rear was suddenly inclos'd,
 And no room left him for retreat,
 Or fight, against a foe so great.
 For now the Mastives, charging home,
 To blows and handy-gripes were come; 80
 While manfully himself he bore,
 And, setting his right foot before,
 He rais'd himself to shew how tall
 His person was above them all.
 This equal shame and envy stirr'd 85
 In th' enemy, that one should beard
 So many warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his arms,
 And yield on honourable terms. 90
 Enraged thus, some in the rear
 Attack'd him, and some every where,
 Till down he fell; yet falling fought,
 And, being down, still laid about;
 As Widdrington, in doleful dumps, 95
 Is said to fight upon his stumps.
 But all, alas! had been in vain,
 And he inevitably slain,

H. 4. If

If Trulla' and Cerdon in the nick
 To rescue him had not been quick : 100
 For Trulla, who was light of foot,
 As shafts which long-field Parthians shoot
 (But not so light as to be borne
 Upon the ears of standing corn,
 Or trip it o'er the water quicker 105
 Than witches, when their staves they liquor,
 As some report) was got among
 The foremost of the martial throng;
 There pitying the vanquish'd Bear,
 She call'd to Cerdon, who stood near, 110
 Viewing the bloody fight; to whom,
 Shall we (quoth she) stand still *bum-drum*,
 And see stout Bruin, all alone,
 By numbers basely overthrown?
 Such feats already he 'as atchiev'd, 115
 In story not to be believ'd,
 And 'twould to us be shame enough,
 Not to attempt to fetch him off.

I would

Ver. 102.] *As shafts which long-field Parthians shoot.* Thus it stands in the two first editions of 1663, and, I believe, in all the other editions to this time. Mr. Warburton is of opinion, that *long-fled* would be more proper; as the Parthians were ranged in long files, a disposition proper for their manner of fighting, which was by sudden retreats and sudden charges. Mr. Smith, of Harleston, in Norfolk, thinks that the following alteration of the line would be an improvement;

As long-field shafts, which Parthians shoot.

HUDIBRAS, PART I. CANTO III. 109

I would (quoth he) venture a limb
 To second thee, and rescue him ;
 But then we must about it straight,
 Or else our aid will come too late ;
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round
 About their heads to clear the ground,
 And, joining forces, laid about
 So fiercely, that th' amazed rout
 Turn'd tail again, and straight begun,
 As if the devil drove, to run.
 Meanwhile they' approach'd the place where Brain
 Was now engag'd to mortal ruin :
 The conquering foe they soon assail'd,
 First Trulla stav'd, and Cerdon tail'd,
 Until their Mastsives loos'd their hold :
 And yet, alas ! do what they could,
 The worsted Bear came off with store
 Of bloody wounds, but all before :
 For as Achilles, dipt in pond,
 Was anabaptiz'd free from wound,
 Made proof against dead-doing steel
 All over, but the Pagan heel ;
 So did our champion's arms defend
 All of him but the other end,
 His head and ears, which in the martial
 Encounter lost a leathern parcel :
 For as an Austrian archduke once
 Had one ear (which in ducatoons

Is half the coin) in battle par'd
 Close to his head, so Bruin far'd; 150
 But tugg'd and pull'd on th' other side,
 Like scrivener newly crucify'd:
 Or like the late-corrected leathern
 Ears of the circumcised brethren.
 But gentle Trulla into th' ring 155
 He wore in 's nose convey'd a string,
 With which she march'd before, and led
 The warrior to a grassy bed,
 As authors write, in a cool shade,
 Which eglantine and roses made; 160
 Close by a softly murmuring stream,
 Where lovers us'd to loll and dream:
 There leaving him to his repose,
 Secured from pursuit of foes,
 And wanting nothing but a song, 165
 And a well-tun'd theorbó hung
 Upon a bough, to ease the pain
 His tugg'd ears suffer'd, with a strain
 They both drew up, to march in quest
 Of his great leader and the rest. 170

For Orfin (who was more renown'd
 For stout maintaining of his ground,
 In standing fight, than for pursuit,
 As being not so quick of foot)
 Was not long able to keep pace 175
 With others that pursued the chase,
 But found himself left far behind,
 Both out of heart and out of wind;

Griev'd to behold his Bear pursued
 So basely by a multitude, 180
 And like to fall, not by the prowess,
 But numbers, of his coward foes.
 He rag'd, and kept as heavy a coil as
 Stout Hercules for loss of Hylas;
 Forcing the vallies to repeat 185
 The accents of his sad regret:
 He beat his breast, and tore his hair,
 For loss of his dear crony Bear,
 That Echo, from the hollow ground,
 His doleful wailings did resound 190
 More wistfully, by many times,
 Than in small poets splay-foot rhymes,
 That make her, in their ruthful stories,
 To answer to int'rogatories,
 And most unconscionably depose 195
 To things of which she nothing knows;
 And when she has said all she can say,
 'Tis wrested to the lover's fancy.
 Quoth he, O whither, wicked Bruin,
 Art thou fled? to my—Echo, Ruin. 200
 I thought thou 'adst scorn'd to budge a step
 For fear. Quoth Echo, Marry guelp.

Am

Ver. 189, 190.] This passage is beautiful, not only as it is a moving lamentation, and evidences our Poet to be master of the pathetic as well as the sublime style, but also as it comprehends a fine satire upon that false kind of wit of making an echo talk sensibly, and give rational answers.

Am not I here to take thy part?
 Then what has quail'd thy stubborn heart?
 Have these bones rattled, and this head 203
 So often in thy quarrel bled?
 Nor did I ever winch or grudge it
 For thy dear sake. Quoth she, Mum budget.
 Think'st thou 'twill not be laid i' th' dish
 Thou turn'dst thy back? Quoth Echo, Pish. 210
 To run from those thou 'adst overcome,
 Thus cowardly? Quoth Echo, Mum.
 But what a vengeance makes thee fly
 From me too, as thine enemy?
 Or, if thou hast no thought of me, 215
 Nor what I have endur'd for thee,
 Yet shame and honour might prevail
 To keep thee thus from turning tail:
 For who would grutch to spend his blood in
 His honour's cause? Quoth she, a Puddin. 220
 This said, his grief to anger turn'd,
 Which in his manly stomach burn'd;
 Thirst of revenge, and wrath, in place
 Of sorrow, now began to blaze.
 He vow'd the authors of his woe 225
 Should equal vengeance undergo,
 And with their bones and flesh pay dear
 For what he suffer'd, and his Bear.
 This being resolv'd, with equal speed
 And rage he hasten'd to proceed 230
 To action straight; and giving o'er
 To search for Bruin any more,

He

He went in quest of Hudibras,
To find him out where'er he was;
And, if he were above ground, vow'd
He 'd ferret him, lurk where he wou'd.

But scarce had he a furlong on
This resolute adventure gone,
When he encounter'd with that crew
Whom Hudibras did late subdue.

Honour, revenge, contempt, and shame,
Did equally their breasts inflame.

'Mong these the fierce Magnano was,
And Talgol, foe to Hudibras;

Cerdon and Colon, warriors stout,
And resolute, as ever fought;

Whom furious Orsin thus bespoke:

Shall we (quoth he) thus basely brook

The vile affront that paltry ass,
And feeble scoundrel, Hudibras,

With that more paltry ragamuffin,
Ralpho, with vapouring and huffing,

Have put upon us, like tame cattle,
As if they' had routed us in battle?

For my part, it shall ne'er be said

I for the washing gave my head:

Nor did I turn my back for fear

O' th' rascals, but loss of my Bear,

Which now I'm like to undergo;

For whether these fell wounds, or no,

He

Ver. 258.] *Of them, but losing of my Bear.* 1674,
and all editions to 1704, exclusive.

He has receiv'd in fight, are mortal,
 Is more than all my skill can foretel;
 Nor do I know what is become
 Of him, more than the Pope of Rome:
 But if I can but find them out 265
 That caus'd it (as I shall no doubt,
 Where'er they' in hugger-mugger lurk)
 I'll make them rue their handy-work,
 And wish that they had rather dar'd
 To pull the devil by the beard. 270

Quoth Cerdon, Noble Orsin, th' hast
 Great reason to do as thou say'st,
 And so has every body here,
 As well as thou hast, or thy Bear:
 Others may do as they see good; 275
 But if this twig be made of wood
 That will hold tack, I'll make the fur
 Fly 'bout the ears of that old cur,
 And th' other mungrel vermin, Ralph,
 That brav'd us all in his behalf. 280
 Thy Bear is safe, and out of peril,
 Though lugg'd indeed, and wounded very ill;
 Myself and Trulla made a shift
 To help him out at a dead lift;
 And having brought him bravely off, 285
 Have left him where he's safe enough:
 There let him rest; for if we stay,
 The slaves may hap to get away.

This said, they all engag'd to join
 Their forces in the same design, 290
 And

HUDIBRAS, PART I. CANTO III. 111

And forthwith put themselves, in search
Of Hudibras, upon their march:
Where leave we them a while, to tell
What the victorious Knight befel;
For such, Crowdero being fast 295
In dungeon shut, we left him last.
Triumphant laurels seem'd to grow
No-where so green as on his brow,
Laden with which, as well as tir'd
With conquering toil, he now retir'd 300
Unto a neighbouring castle by,
To rest his body, and apply
Fit med'cines to each glorious bruise
He got in fight, reds, blacks, and blues;
To mollify th' uneasy pang 305
Of every honourable bang,
Which being by skilful midwife drest,
He laid him down to take his rest.
But all in vain: he 'ad got a hurt
O' th' inside, of a deadlier sort, 310
By Cupid made, who took his stand
Upon a widow's jointure land
(For he, in all his am'rous battles,
No 'dvantage finds like goods and chattels),
Drew home his bow, and, aiming right, 315
Let fly an arrow at the Knight;

The

Ver. 315, 316.] In the two first editions of 1663,
this and the following line stand thus:

As how he did, and aiming right,
An arrow he let fly at Knight.

The shaft against a rib did glance,
 And gall him in the purtenance:
 But time had somewhat 'swag'd his pain,
 After he found his suit in vain: 320
 For that proud dame, for whom his soul
 Was burnt in 's belly like a coal
 (That belly that so oft did ake,
 And suffer griping for her sake,
 Till purging comfits, and ants' eggs 325
 Had almost brought him off his legs)
 Us'd him so like a base rascallion,
 That old Pyg---(what d' y' call him) malion,
 That cut his mistress out of stone,
 Had not so hard a hearted one. 330
 She had a thousand jadisish tricks,
 Worse than a mule that flings and kicks;
 'Mong which one cross-grain'd freak she had,
 As insolent as strange, and mad;
 She could love none but only such 335
 As scorn'd and hated her as much.
 'Twas a strange riddle of a lady;
 Not love, if any lov'd her: hey-day!
 So cowards never use their might,
 But against such as will not fight. 340
 So some diseases have been found
 Only to seize upon the sound.
 He that gets her by heart, must say her
 The back way, like a witch's prayer.

Meanwhile

Ver. 338.] *Hey-day!---Ha day!* in all editions till
 1704; then altered to *Hey-day!*

HUDIBRAS, PART I. CANTO III. 113

Meanwhile the Knight had no small task 345
 To compass what he durst not ask :
 He loves, but dares not make the motion ;
 Her ignorance is his devotion :
 Like caitiff vile, that for misdeed
 Rides with his face to rump of steed ; 350
 Or rowing scull, he 's fain to love,
 Look one way, and another move ;
 Or like a tumbler that does play
 His game, and look another way,
 Until he seize upon the coney ; 355
 Just so does he by matrimony.
 But all in vain ; her subtle snout
 Did quickly wind his meaning out ;
 Which she return'd with too much scorn,
 To be by man of honour borne ; 360
 Yet much he bore, until the distress
 He suffer'd from his spiteful mistress.
 Did stir his stomach, and the pain
 He had endur'd from her disdain,
 Turn'd to regret so resolute, 365
 That he resolv'd to wave his suit,
 And either to renounce her quite,
 Or for a while play least in sight.
 This resolution being put on,
 He kept some months, and more had done, 370
 But being brought so nigh by Fate,
 The victory he atchiev'd so late
 Did set his thoughts agog, and open
 A door to discontinued hope,

That seem'd to promise he might win 375
 His dame too, now his hand was in;
 And that his valour, and the honour
 He 'ad newly gain'd, might work upon her:
 These reasons made his mouth to water
 With amorous longings to be at her. 380
 Quoth he, unto himself, Who knows
 But this brave conquest o'er my foes
 May reach her heart, and make that stoop,
 As I but now have forc'd the troop?
 If nothing can oppugn love, 385
 And virtue invious ways can prove,
 What may not he confide to do,
 That brings both love and virtue too?
 But thou bring'st valour too, and wit,
 Two things that seldom fail to hit. 390
 Valour 's a mouse-trap, wit a gin,
 Which women oft are taken in:
 Then, Hudibras, why shouldst thou fear
 To be, that art a conqueror?
 Fortune the audacious doth *juvare*, 395
 But lets the timidous miscarry:
 Then, while the honour thou hast got
 Is spick-and-span new, piping hot,
 Strike her up bravely thou hadst best,
 And trust thy fortune with the rest. 400
 Such thoughts as these the Knight did keep,
 More than his bangs, or fleas, from sleep;
 And as an owl, that in a barn
 Sees a mouse creeping in the corn,

HUDIBRAS, PART I. CANTO III. 115

Sits still, and shuts his round blue eyes, 405
 As if he slept, until he spies
 The little beast within his reach,
 Then starts, and seizes on the wretch;
 So from his couch the Knight did start,
 To seize upon the widow's heart, 410
 Crying, with hasty tone, and hoarse,
 Ralpho, dispatch, to horse, to horse.
 And 'twas but time; for now the rout,
 We left engag'd to seek him out,
 By speedy marches were advanc'd 415
 Up to the fort where he ensconc'd,
 And all th' avenues had possess'd,
 About the place, from east to west.

That done, a while they made a halt
 To view the ground, and where t' assault: 420
 Then call'd a council, which was best,
 By siege or onslaught, to invest
 The enemy; and 'twas agreed
 By storm and onslaught to proceed.
 This being resolv'd, in comely sort 425
 They now drew up t' attack the fort;
 When Hudibras, about to enter
 Upon another-gates adventure,
 To Ralpho call'd aloud to arm,
 Not dreaming of approaching storm. 430
 Whether Dame Fortune, or the care
 Of angel bad, or tutelar,
 Did arm, or thrust him on a danger,
 To which he was an utter stranger,

That foresight might, or might not, blot 435
 The glory he had newly got;
 Or to his shame it might be said,
 They took him napping in his bed,
 To them we leave it to expound,
 That deal in sciences profound. 440

His courser scarce he had bestrid,
 And Ralpho that on which he rid,
 When setting ope the postern gate,
 Which they thought best to sally at,
 The foe appear'd, drawn up and drill'd, 445
 Ready to charge them in the field.

This somewhat startled the bold Knight,
 Surpris'd with th' unexpected fight:
 The bruises of his bones and flesh
 He thought began to smart afresh; 450

Till, recollecting wonted courage,
 His fear was soon converted to rage,
 And thus he spoke: The coward foe,
 Whom we but now gave quarter to,
 Look, yonder 's rally'd, and appears 455
 As if they had out-run their fears;

The glory we did lately get,
 The Fates command us to repeat;
 And to their wills we must succomb,
Quocunque trabunt, 'tis our doom. 460

This

Ver. 437.] *Sed* is the spelling used in all editions to 1704, inclusive. Altered to *said*, 1710.

Ver. 444.] *To take the field, and sally at*. In edit. 1674, and the following ones, to 1704, exclusive.

HUDIBRAS, PART I. CANTO III. 117

This is the same numeric crew
Which we so lately did subdue;
The self-same individuals that
Did run, as mice do from a cat,
When we courageously did wield 465
Our martial weapons in the field,
To tug for victory: and when
We shall our shining blades agen
Brandish in terror o'er our heads,
They 'll straight resume their wonted dreads. 470
Fear is an ague, that forsakes
And haunts, by fits, those whom it takes;
And they 'll opine they feel the pain
And blows they felt to-day again.
Then let us boldly charge them home, 475
And make no doubt to overcome.

This said, his courage to inflame,
He call'd upon his mistress' name.
His pistol next he cock'd anew,
And out his nut-brown whinyard drew; 480
And, placing Ralpho in the front,
Reserv'd himself to bear the brunt,
As expert warriors use; then ply'd,
With iron heel, his courser's side,
Conveying sympathetic speed 485
From heel of Knight to heel of steed.

Meanwhile

[Ver. 472.] *And haunts by fits. Haunts by turns, in*
the two first editions of 1663.

Meanwhile the foe, with equal rage
 And speed, advancing to engage,
 Both parties now were drawn so close,
 Almost to come to handy-blows,
 When Orfin first let fly a stone 490
 At Ralpho; not so huge a one
 As that which Diomed did maul
 Æneas on the bum withal;
 Yet big enough, if rightly hurl'd, 495
 T' have sent him to another world,
 Whether above ground, or below,
 Which saints twice dipt are destin'd to.
 The danger startled the bold Squire,
 And made him some few steps retire; 500
 But Hudibras advanc'd to 's aid,
 And rous'd his spirits, half dismay'd:
 He wisely doubting left the shot
 Of th' enemy, now growing hot,
 Might at a distance gall, press'd close, 505
 To come pell-mell to handy-blows,
 And that he might their aim decline,
 Advanc'd still in an oblique line;
 But prudently forebore to fire,
 Till breast to breast he had got nigher; 510
 As expert warriors use to do,
 When hand to hand they charge their foe.
 This order the adventurous Knight,
 Most soldier-like, observ'd in fight,
 When Fortune (as she 's wont) turn'd fickle, 515
 And for the foe began to stickle.

The

The more shame for her Goodyship
 To give so near a friend the slip.
 For Colon, chusing out a stone,
 Level'd so right, it thump'd upon 520
 His manly paunch with such a force,
 As almost beat him off his horse.
 He loos'd his whinyard, and the rein,
 But laying fast hold on the mane,
 Preserv'd his seat: and as a goose 525
 In death contracts his talons close,
 So did the Knight, and with one claw,
 The tricker of his pistol draw.
 The gun went off; and as it was
 Still fatal to stout Hudibras, 530
 In all his feats of arms, when least
 He dreamt of it to prosper best,
 So now he far'd: the shot, let fly
 At random 'mong the enemy,
 Pierc'd Talgol's gabardine, and grazing 535
 Upon his shoulder, in the passing
 Lodg'd in Magnano's brass habergeon,
 Who straight, A surgeon cry'd, A surgeon:
 He tumbled down, and, as he fell,
 Did Murther, Murther, Murther, yell. 540
 This

Ver. 523.] *He loos'd his whinyard.* Thus it stands
 in the first editions of 1663. Altered, 1674, to, *He
 loos'd his weapon*: so it continued to 1700. Altered,
 1704, to, *He lost his whyniard.*

This startled their whole body so,
 That if the Knight had not let go
 His arms, but been in warlike plight,
 He 'ad won (the second time) the fight;
 As, if the Squire had but fall'n on, 545
 He had inevitably done.

But he, diverted with the care
 Of Hudibras's hurt, forbare
 To press th' advantage of his fortune,
 While danger did the rest dishearten. 550

For he with Cerdon being engag'd
 In close encounter, they both wag'd
 The fight so well, 'twas hard to say
 Which side was like to get the day.

And now the busy work of Death 555
 Had tir'd them so, they 'greed to breathe,
 Preparing to renew the fight,
 When the disaster of the Knight,
 And th' other party, did divert
 Their fell intent, and forc'd them part. 560

Ralpho

Ver. 545.] In the two first editions, for this and the three following lines these two are used,

As Ralpho might, but he with care
 Of Hudibras his hurt forbare.

Ver. 548.] In 1674, *Hudibras his wound*, to 1704, exclusive.

Ver. 551.] *He had with Cerdon*, &c. Editions 1674 to 1704, exclusive.

Ver. 553.] *So desperately*. 1674, &c.

Ver. 560.] *And force their sullen rage to part*. Thus altered 1674 to 1704, exclusive.

Ralpho pres'd up to Hudibras,
And Cerdon where Magnano was,
Each striving to confirm his party
With stout encouragements and hearty.

Quoth Ralpho, Courage, valiant Sir, 565
And let revenge and honour stir
Your spirits up; once more fall on,
The shatter'd foe begins to run:
For if but half so well you knew
To use your victory as subdue, 570

They durst not, after such a blow
As you have given them, face us now;
But from so formidable a soldier
Had fled like crows when they smell powder.
Thrice have they seen your sword aloft 575
Wav'd o'er their heads, and fled as oft;
But if you let them recollect
Their spirits, now dismay'd and checkt,
You 'll have a harder game to play,
Than yet ye 'ave had, to get the day. 580

Thus spoke the stout Squire, but was heard
By Hudibras with small regard.
His thoughts were fuller of the bang
He lately took, than Ralph's harangue;
To which he answer'd, Cruel Fate 585
Tells me thy counsel comes too late.
The knotted blood within my hose,
That from my wounded body flows,

With

Ver. 587.] *The knotted blood.* Thus it is in all editions to 1710, and then altered to *slotted blood.*

With mortal crisis doth portend
My days to appropinque an end. 590

I am for action now unfit,
Either of fortitude or wit.

Fortune, my foe, begins to frown,
Resolv'd to pull my stomach down.

I am not apt, upon a wound, 595

Or trivial basting, to despond ;

Yet I'd be loth my days to curtail ;

For if I thought my wounds not mortal,

Or that we 'ad time enough as yet

To make an honourable retreat, 600

'Twere the best course ; but if they find

We fly, and leave our arms behind,

For them to seize on, the dishonour,

And danger too, is such, I'll sooner

Stand to it boldly, and take quarter, 605

To let them see I am no flatter.

In all the trade of war no feat

Is nobler than a brave retreat :

For those that run away, and fly,

Take place at least o' th' enemy. 610

This said, the Squire, with active speed,

Dismounted from his bony steed,

To seize the arms which, by mischance,

Fell from the bold Knight in a trance :

These

Ver. 597.] *Curtal*. In all editions to 1704, inclusive.

Ver. 609, 610.] Not in the two first editions of 1663, but added in 1674.

HUDIBRAS, PART I. CANTO III. 123

These being found out, and restor'd 615
 To Hudibras, their natural lord,
 As a man may say, with might and main
 He hasted to get up again.
 Thrice he essay'd to mount aloft,
 But, by his weighty bum, as oft 620
 He was pull'd back, till having found
 Th' advantage of the rising ground,
 Thither he led his warlike steed,
 And having plac'd him right, with speed
 Prepar'd again to scale the beast; 625
 When Orsin, who had newly drest
 The bloody scar upon the shoulder
 Of Talgol with Promethean powder,
 And now was searching for the shot
 That laid Magnano on the spot, 630
 Beheld the sturdy Squire aforesaid,
 Preparing to climb up his horse-side;
 He left his cure, and laying hold
 Upon his arms, with courage bold
 Cry'd out, 'Tis now no time to dally, 635
 The enemy begin to rally;
 Let us that are unhurt and whole
 Fall on, and happy man be 's dole.

This

Ver. 617.]

The active Squire, with might and main,
 Prepar'd in haste to mount again.

Thus altered 1674. Restored 1704.

This said, like to a thunderbolt,
 He flew with fury to th' assault,
 Striving th' enemy to attack
 Before he reach'd his horse's back.
 Ralpho was mounted now, and gotten
 O'erthwart his beast with active vau'ting,
 Wriggling his body to recover
 His seat, and cast his right leg over;
 When Orfin, rushing in, bestow'd
 On horse and man so heavy a load,
 The'beast was startled, and begun
 To kick and fling like mad, and run,
 Bearing the tough Squire like a sack,
 Or stout King Richard, on his back;
 Till, stumbling, he threw him down,
 Sore bruis'd, and cast into a swoon.
 Meanwhile the Knight began to rouse
 The sparkles of his wonted prowess:
 He thrust his hand into his hose,
 And found, both by his eyes and nose,
 'Twas only choler, and not blood,
 That from his wounded body flow'd.
 This, with the hazard of the Squire,
 Inflam'd him with despiteful ire;
 Courageously he fac'd about,
 And drew his other pistol out;
 And now had half way bent the cock,
 When Cerdon gave so fierce a shock,
 With sturdy truncheon, thwart his arm,
 That down it fell, and did no harm;

640

645

650

655

660

665

Then

Then stoutly pressing on with speed,
Assay'd to pull him off his steed. 670

The Knight his sword had only left,
With which he Cerdon's head had cleft,
Or at the least crop'd off a limb,
But Orfin came, and rescued him.

He with his lance attack'd the Knight: 675
Upon his quarters opposite :

But as a barque, that in foul weather,
Toss'd by two adverse winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to ; 680

So far'd the Knight between two foes,
And knew not which of them t' oppose ;
Till Orfin, charging with his lance
At Hudibras, by spiteful chance
Hit Cerdon such a bang, as stunn'd 685
And laid him flat upon the ground.

At this the Knight began to cheer up
And, raising up himself on stirrup,
Cry'd out, *Victoria* ; lie thou there,
And I shall straight dispatch another 690

To bear thee company in death ;
But first I'll halt a while, and breathe ;
As well he might ; for Orfin, griev'd
At th' wound that Cerdon had receiv'd,
Ran to relieve him with his lore, 695
And cure the hurt he gave before.

Meanwhile the Knight had wheel'd about
To breathe himself, and next find out
Th'

Th' advantage of the ground, where best

He might the ruffled foe infect. 700

This being resolv'd, he spurr'd his steed,

To run at Orfin with full speed,

While he was busy in the care

Of Cerdon's wound, and unaware ;

But he was quick, and had already 705

Unto the part apply'd remedy ;

And seeing th' enemy prepar'd,

Drew up, and stood upon his guard :

Then like a warrior right expert

And skilful in the martial art, 710

The subtle Knight straight made a halt,

And judg'd it best to stay th' assault,

Until he had reliev'd the Squire,

And then (in order) to retire ;

Or, as occasion should invite, 715

With forces join'd renew the fight.

Ralpho, by this time disentranc'd,

Upon his bum himself advanc'd,

Though sorely bruis'd ; his limbs all o'er

With ruthless bangs were stiff and sore : 720

Right fain he would have got upon

His feet again, to get him gone,

When Hudibras to aid him came.

Quoth he (and call'd him by his name)

Courage, the day at length is ours, 725

And we once more, as conquerors,

Have both the field and honour won ;

The foe is profligate and run :

I mean

HUDIBRAS, PART I. CANTO III. 117

I mean all such as can, for some
 This hand hath sent to their long home ; 730
 And some lie sprawling on the ground,
 With many a gash and bloody wound.
 Cæsar himself could never say
 He got two victories in a day,
 As I have done, that can say, twice I 735
 In one day *veni, vidi, vici*.
 The foe 's so numerous, that we
 Cannot so often *vincere*,
 And they *perire*, and yet enow
 Be left to strike an after-blow ; 740
 Then, left they rally, and once more
 Put us to fight the business o'er,
 Get up, and mount thy steed ; dispatch,
 And let us both their motions watch.
 Quoth Ralph, I should not, if I were 745
 In case for action, now be here ;
 Nor have I turn'd my back, or hang'd
 An arse, for fear of being bang'd.
 It was for you I got these harms,
 Adventuring to fetch off your arms. 750
 The blows and drubs I have receiv'd,
 Have bruis'd my body, and bereav'd
 My limbs of strength : unless you stoop,
 And reach your hands to pull me up,
 I shall lie here, and be a prey 755
 To those who now are run away.

That thou shalt not (quoth Hudibras ;)
 We read, the Ancients held it was

More

More honourable far *serware*
Civem, than slay an adversary ; 760

The one we oft to-day have done,

The other shall dispatch anon :

And though thou 'rt of a different church,

I will not leave thee in the lurch.

This said, he jogg'd his good steed nigher, 765

And steer'd him gently towards the Squire,

Then bowing down his body, stretch'd

His hand out, and at Ralpho reach'd ;

When Trulla, whom he did not mind,

Charg'd him like lightening behind. 770

She had been long in search about

Magnano's wound, to find it out,

But could find none, nor where the shot

That had so startled him was got :

But, having found the worst was past, 775

She fell to her own work at last,

The pillage of the prisoners,

Which in all feats of arms was her's ;

And now to plunder Ralph she flew,

When Hudibras's hard fate drew 780

To succour him ; for as he bow'd

To help him up, she laid a load

Of blows so heavy, and plac'd so well,

On th' other side, that down he fell.

Yield, scoundrel base, (quoth she) or die ; 785

Thy life is mine, and liberty ;

But if thou think'st I took thee tardy,

And dar'st presume to be so hardy

To

HUDIBRAS, PART I. CANTO III. 129

To try thy fortune o'er afresh,
 I'll wave my title to thy flesh, 790
 Thy arms and baggage, now my right,
 And, if thou hast the heart to try 't,
 I'll lend thee back thyself a while,
 And once more, for that carcase vile,
 Fight upon tick.—Quoth Hudibras, 795
 Thou offer'st nobly, valiant las,
 And I shall take thee at thy word.
 First let me rise and take my sword;
 That sword which has so oft this day
 Through squadrons of my foes made way, 800
 And some to other worlds dispatcht,
 Now with a feeble spinster matcht,
 Will blush, with blood ignoble stain'd,
 By which no honour 's to be gain'd:
 But if thou 'lt take m' advice in this, 805
 Consider, whilst thou may'st, what 'tis
 To interrupt a victor's course,
 B' opposing such a trivial force:
 For if with conquest I come off,
 (And that I shall do sure enough) 810
 Quarter thou canst not have, nor grace,
 By law of arms, in such a case;
 Both

[Ver. 791—795.] What a generous and undaunted heroine was Trulla! She makes the greatest figure in the Canto, and alone conquers the valiant hero of the Poem. There are few instances, I believe, in either romance or history that come up to this.

Both which I now do offer freely.
 I scorn (quoth she) thou coxcomb filly,
 (Clapping her hand upon her breech, 815
 To shew how much she priz'd his speech)
 Quarter or counsel from a foe ;
 If thou canst force me to it, do:
 But lest it should again be said,
 When I have once more won thy head, 820
 I took thee napping, unprepar'd,
 Arm, and betake thee to thy guard.

This said, she to her tackle fell,
 And on the Knight let fall a peal
 Of blows so fierce, and press'd so home, 825
 That he retir'd, and follow'd 's bum.
 Stand to 't (quoth she) or yield to mercy ;
 It is not fighting *arsie-versie*
 Shall serve thy turn.—This stirr'd his spleen
 More than the danger he was in, 830
 The blows he felt, or was to feel,
 Although th' already made him reel ;
 Honour, despight, revenge, and shame,
 At once into his stomach came ;
 Which fir'd it so, he rais'd his arm 835
 Above his head, and rain'd a storm
 Of blows so terrible and thick,
 As if he meant to hash her quick :
 But she upon her truncheon took them,
 And by oblique diversion broke them, 840
 Waiting an opportunity
 To pay all back with usury,

Which

HUDIBRAS, PART I. CANTO III. 131

Which long she fail'd not of; for now
 The Knight with one dead-doing blow
 Resolving to decide the fight, 845
 And she with quick and cunning sleight
 Avoiding it, the force and weight
 He charg'd upon it was so great,
 As almost sway'd him to the ground:
 No sooner she th' advantage found, 850
 But in she flew; and seconding,
 With home-made thrust, the heavy swing,
 She laid him flat upon his side,
 And, mounting on his trunk astride,
 Quoth she, I told thee what would come 855
 Of all thy vapouring, base scum:
 Say, will the law of arms allow
 I may have grace and quarter now?
 Or wilt thou rather break thy word,
 And stain thine honour, than thy sword? 860
 A man of war to damn his soul,
 In basely breaking his parole;

And

Ver. 856.] Instead of this and the nine following lines, in edition 1674, and the following editions, these four stood in the two first editions of 1663;

Shall I have quarter now, you ruffin?
 Or wilt thou be worse than thy huffing?
 Thou saidst th' wouldst kill me, marry wouldst thou?
 Why dost thou not, thou jack-a-nods thou?

And when before the fight, th' had'st vow'd
 To give no quarter in cold blood ;
 Now thou hast got me for a Tartar, 865
 To make m' against my will take quarter,
 Why dost not put me to the sword,
 But cowardly fly from thy word ?

Quoth Hudibras, The day 's thine own ;
 Thou and thy stars have cast me down : 870
 My laurels are transplanted now,
 And flourish on thy conquering brow :
 My loss of honour 's great enough,
 Thou needst not brand it with a scoff :
 Sarcasms may eclipse thine own, 875
 But cannot blur my lost renown :
 I am not now in Fortune's power,
 He that is down can fall no lower.
 The ancient heroes were illustrious
 For being benign, and not blustrous 880
 Against a vanquish'd foe : their swords
 Were sharp and trenchant, not their words ;
 And did in fight but cut work out
 T' employ their courtesies about.

Quoth she, Although thou hast deserv'd, 885
 Base Slubberdegullion, to be serv'd
 As thou didst vow to deal with me,
 If thou hadst got the victory,
 Yet I shall rather act a part
 That suits my fame, than thy desert. 890
 Thy arms, thy liberty, beside
 All that 's on th' outside of thy hide,

Are

Are mine by military law,
Of which I will not hate one straw ;
The rest, thy life and limbs, once more, 895
Though doubly forfeit, I restore.

Quoth Hudibras, It is too late
For me to treat or stipulate ;
What thou command'st I must obey ;
Yet those whom I expung'd to-day, 900
Of thine own party, I let go,
And gave them life and freedom too,
Both Dogs and Bear, upon their parole,
Whom I took prisoners in this quarrel.

Quoth Trulla, Whether thou or they 905
Let one another run away,
Concerns not me ; but was 't not thou
That gave Crowdero quarter too ?
Crowdero whom, in irons bound,
Thou basely threw'st into Lob's pound, 910
Where still he lies, and with regret
His generous bowels rage and fret :
But now thy carcass shall redeem,
And serve to be exchange'd for him.

This

Ver. 913, 914.] This was but an equitable retaliation, though very disgraceful to one of the Knight's station. Is not the Poet to be blamed for bringing his hero to such a direful condition, and for representing him as stript and degraded by a trull ? No, certainly. It was her right, by the law of arms (which the Poet must observe), to use her captive at her pleasure. Trulla

This said, the Knight did straight submit 915
 And laid his weapons at her feet.
 Next he disrob'd his gabardine,
 And with it did himself resign.
 She took it, and forthwith divesting
 The mantle that she wore, said jesting, 920
 Take that, and wear it for my sake;
 Then threw it o'er his sturdy back.
 And as the French, we conquer'd once,
 Now give us laws for pantaloons,
 The length of breeches, and the gathers, 925
 Port-cannons, perriwigs, and feathers;
 Just so the proud insulting last
 Array'd and dighted Hudibras.

Meanwhile the other champions, yerk
 In hurry of the fight dispers'd, 930
 Arriv'd, when Trulla won the day,
 To share i' th' honour and the prey,
 And out of Hudibras's hide
 With vengeance to be satisfy'd;
 Which now they were about to pour 935
 Upon him in a wooden shower,
 But Trulla thrust herself between,
 And striding o'er his back again,

She
 acted more honourably by him than he expected, and
 generously screened him from a threatening storm, ready
 to be poured on him by her comrades. With what
 pomp and solemnity does this famous heroine lead the
 captive in triumph to the stocks, to the eternal honour
 of her sex!

HUDIBRAS, PART I. CANTO III. 135

She brandish'd o'er her head his sword,
And vow'd they should not break her word ; 940
She 'ad giv'n him quarter, and her blood,
Or theirs, should make that quarter good ;
For she was bound, by law of arms,
To see him safe from further harms.

In dungeon deep Crowdero, cast 945
By Hudibras, as yet lay fast,
Where, to the hard and ruthless stones,
His great heart made perpetual moans ;
Him she resolv'd that Hudibras
Should ransom, and supply his place. 950

This stopp'd their fury, and the basting
Which towards Hudibras was hasting ;
They thought it was but just and right
That what she had atchiev'd in fight
She should dispose of how she pleas'd ; 955
Crowdero ought to be releas'd :

Nor could that any way be done
So well as this she pitch'd upon :
For who a better could imagine ?
This therefore they resolv'd t' engage in. 960

The Knight and Squire first they made
Rise from the ground where they were laid,
Then mounted both upon their horses,
But with their faces to the arses.

Orsin led Hudibras's beast, 965
And Talgol that which Ralpho prest ;
Whom stout Magnano, valiant Cerdon,
And Colon, waited as a guard on ;

All ushering Trulla in the rear,
 With th' arms of either prisoner. 970
 In this proud order and array
 They put themselves upon their way,
 Striving to reach th' enchanted Castle,
 Where stout Crowdero' in durance lay still.
 Thither with greater speed than shows 975
 And triumph over conquer'd foes
 Do use t' allow, or than the Bears,
 Or pageants borne before lord-mayors,
 Are wont to use, they soon arriv'd,
 In order soldier-like contriv'd, 980
 Still marching in a warlike posture,
 As fit for battle as for muster.
 The Knight and Squire they first unhorse,
 And bending 'gainst the fort their force,
 They all advanc'd, and round about 985
 Begirt the magical redoubt.
 Magnan' led up in this adventure,
 And made way for the rest to enter :
 For he was skilful in Black Art,
 No less than he that built the fort, 990
 And with an iron mace laid flat
 A breach, which straight all enter'd at,
 And in the wooden dungeon found
 Crowdero laid upon the ground :
 Him they release from durance base, 995
 Restor'd t' his Fiddle and his case,
 And liberty, his thirsty rage
 With luscious vengeance to assuage ;

For

For he no sooner was at large,
 But Trulla straight brought on the charge, 1000
 And in the self-same limbo put
 The Knight and Squire where he was shut;
 Where leaving them in Hockley-i'-th'-hole,
 Their bangs and durance to condole,
 Confin'd and conjur'd into narrow 1005
 Enchanted mansion to know sorrow,
 In the same order and array
 Which they advanc'd, they march'd away:
 But Hudibras, who scorn'd to stoop
 To Fortune, or be said to droop, 1010
 Cheer'd up himself with ends of verse,
 And sayings of philosophers.

Quoth he, Th' one half of man, his mind,
 Is, *sui juris*, unconfin'd,
 And cannot be laid by the heels, 1015
 Whate'er the other moiety feels.
 'Tis not restraint, or liberty,
 That makes men prisoners or free;
 But perturbations that possess
 The mind, or equanimities. 1020
 The whole world was not half so wide
 To Alexander, when he cry'd,
 Because he had but one to subdue,
 As was a paltry narrow tub to

Diogenes;

Ver. 1003.] *Where leaving them in Hockley-i'th'-hole.* Altered, 1674, to, *I the wretched hole.* Restored, 1704.

Diogenes; who is not said 1023
 (For aught that ever I could read)
 To whine, put finger i' th' eye, and sob,
 Because he 'ad ne'er another tub.
 The Ancients make two several kinds
 Of prowess in heroic minds, 1030
 The active and the passive val'ant,
 Both which are *pari libra* gallant;
 For both to give blows, and to carry,
 In fights are equi-necessary:
 But in defeats the passive stout 1035
 Are always found to stand it out
 Most desperately, and to out-do
 The active, 'gainst a conquering foe.
 Though we with blacks and blues are fuggil'd,
 Or, as the vulgar say, are cudgel'd, 1040
 He that is valiant, and dares fight,
 Though drubb'd, can lose no honour by 't.
 Honour 's a lease for lives to come,
 And cannot be extended from
 The legal tenant: 'tis a chattel 1045
 Not to be forfeited in battle.
 If he that in the field is slain,
 Be in the bed of Honour lain,
 He that is beaten may be said
 To lie in Honour's truckle-bed. 1050
 For as we see th' eclipsed sun
 By mortals is more gaz'd upon
 Than when, adorn'd with all his light,
 He shines in serene sky most bright;

So valour, in a low estate, 1055
Is most admir'd and wonder'd at.

Quoth Ralph, How great I do not know;

We may by being beaten grow;

But none, that see how here we sit,

Will judge us overgrown with wit. 1060

As Gifted Brethren, preaching by

A carnal hour-glass, do imply

Illumination can convey

Into them what they have to say,

But not how much; so well enough 1065

Know you to charge, but not draw off:

For who, without a cap and bauble,

Having subdued a Bear and rabble,

And might with honour have come off,

Would put it to a second proof? 1070

A politic exploit, right fit

For Presbyterian zeal and wit.

Quoth

Ver. 1061, 1062.] In those days there was always an hour-glass stood by the pulpit, in a frame of iron made on purpose for it, and fastened to the board on which the cushion lay, that it might be visible to the whole congregation; who, if the sermon did not hold till the glass was out (which was turned up as soon as the text was taken), would say that the preacher was lazy; and if he held out much longer, would yawn and stretch, and by those signs signify to the preacher that they began to be weary of his discourse, and wanted to be dismissed. These hour-glasses remained in some churches till within these forty years.

Ver. 1072.] Ralpho looked upon their ill plight to be owing to his master's bad conduct; and, to vent his resentment,

Quoth Hudibras, That cuckoo's tone,
 Ralpho, thou always harp'st upon :
 When thou at any thing wouldst rail, 1075
 Thou tak'st Presbytery, thy scale,
 To take the height on 't, and explain
 To what degree it is profane ;
 Whats'ever will not with (thy what-d'-ye-call)
 Thy Light jump right, thou call'st Synodical : 1080
 As if Presbytery were a standard
 To size whatsoever 's to be slander'd.
 Dost not remember how this day
 Thou to my beard wast bold to say,
 That thou couldst prove Bear-baiting equal 1085
 With Synods, orthodox and legal ?
 Do, if thou canst, for I deny 't,
 And dare thee to 't with all thy light.

Quoth Ralpho, Truly that is no
 Hard matter for a man to do, 1090
 That has but any guts in 's brains,
 And could believe it worth his pains :
 But since you dare and urge me to it,
 You 'll find I 've light enough to do it.

Synods are mystical Bear-gardens, 1095
 Where Elders, Deputies, Church-wardens,
 And

resentment, he satirizes him in the most affecting part
 of his character, his religion : this, by degrees, brings
 on the old arguments about Synods. The Poet, who
 thought he had not sufficiently lashed classical assem-
 blies, very judiciously completes it, now there is full
 leisure for it.

HUDIBRAS, PART I. CANTO III. 141

And other Members of the Court,
 Manage the Babylonish sport;
 For Prolocutor, Scribe, and Bear-ward,
 Do differ only in a mere word. 1100
 Both are but several synagogues
 Of carnal men, and Bears and Dogs:
 Both antichristian assemblies,
 To mischief bent as far 's in them lies:
 Both stave and tail, with fierce contests, 1105
 The one with men, the other beasts.
 The difference is, the one fights with
 The tongue, the other with the teeth;
 And that they bait but Bears in this,
 In th' other Souls and Consciences; 1110
 Where Saints themselves are brought to stake
 For Gospel-light and Conscience' sake;
 Expos'd to Sribes and Presbyters,
 Instead of Mastive Dogs and Curs;
 Than whom they 've less humanity, 1115
 For these at souls of men will fly.
 This to the Prophet did appear,
 Who in a vision saw a Bear,
 Prefiguring the beastly rage
 Of Church-rule, in this latter age; 1120
 As is demonstrated at full
 By him that baited the Pope's Bull.
 Bears naturally are beasts of prey,
 That live by rapine; so do they.
 What are their Orders, Constitutions, 1125
 Church-censures, Curses, Absolutions,

But

But several mystic chains they make,
 To tie poor Christians to the stake?
 And then set Heathen officers,
 Instead of Dogs, about their ears. 1130
 For to prohibit and dispense,
 To find out, or to make offence;
 Of hell and heaven to dispose,
 To play with souls at fast and loose;
 To set what characters they please, 1135
 And mulcts, on sin and godliness;
 Reduce the Church to Gospel-order,
 By rapine, sacrilege, and murder;
 To make Presbytery supreme,
 And Kings themselves submit to them; 1140
 And force all people, though against
 Their consciences, to turn Saints;
 Must prove a pretty thriving trade,
 When Saints monopolists are made:
 When pious frauds and holy shifts 1145
 Are Dispensations and Gifts,
 There godliness becomes mere ware,
 And every Synod but a fair.
 Synods are whelps o' th' Inquisition,
 A mongrel breed of like pernicious, 1150
 And growing up, became the fires
 Of Scribes, Commissioners, and Triers;
 Whose business is, by cunning sleight,
 To cast a figure for men's light,

To

Ver. 1129.] They were more tyrannical in office
 than any officers of the bishop's court.

To find, in lines of beard and face, 1155

The physiognomy of Grace;

And by the found and twang of nose,

If all be found within disclose;

Free from a crack or flaw of sinning,

As men try pipkins by the ringing; 1160

By black caps underlaid with white,

Give certain guests at inward light;

Which Serjeants at the Gospel wear,

To make the Sp'ritual Calling clear.

The handkerchief about the neck 1165

(Canonical cravat of Smeck,

From

Ver. 1156.] These Triers pretended to great skill in this respect; and if they disliked the beard or face of a man, they would, for that reason alone, refuse to admit him, when presented to a living, unless he had some powerful friend to support him. "The questions that these men put to the persons to be examined were not abilities and learning, but grace in their hearts, and that with so bold and saucy an inquisition, that some men's spirits trembled at the interrogatories; they phrasing it so, as if (as was said at the council of Trent) they had the Holy Ghost in a cloke-bag."

Their questions generally were these, or such like, When were you converted? Where did you begin to feel the motions of the Spirit? In what year? in what month? in what day? about what hour of the day, had you the secret call, or motion of the Spirit, to undertake and labour in the ministry? What work of grace has God wrought upon your soul? And a great many other questions about regeneration, predestination, and the like.

Ver. 1166.] *Smeckymans* was a club of holders-forth.

From whom the institution came,
 When Church and State they set on flame,
 And worn by them as badges then
 Of Spiritual Warfaring-men) 1170
 Judge rightly if Regeneration
 Be of the newest cut in fashion:
 Sure 'tis an orthodox opinion,
 That Grace is founded in dominion.
 Great piety consists in pride; 1175
 To rule is to be sanctify'd:
 To domineer, and to control,
 Both o'er the body and the soul,
 Is the most perfect discipline
 Of Church-rule, and by right divine. 1180
 Bell and the Dragon's chaplains were
 More moderate than these by far:
 For they (poor knaves) were glad to cheat,
 To get their wives and children meat;
 But these will not be fobb'd off so, 1185
 They must have wealth and power too;
 Or else with blood and desolation
 They 'll tear it out o' th' heart o' th' nation.

Sure these themselves from primitive
 And Heathen priesthood do derive, 1190
 When Butchers were the only clerks,
 Elders and Presbyters of Kirks;
 Whose directory was to kill,
 And some believe it is so still.
 The only difference is, that then 1195
 They slaughter'd only beasts, now men.

For

HUDIBRAS, PART I. Canto III. 145

For then to sacrifice a bullock,
Or, now and then, a child, to Moloch,
They count a vile abomination,
But not to slaughter a whole nation.
Presbytery does but translate
The Papacy to a free state:
A common-wealth of Popery,
Where every village is a See
As well as Rome, and must maintain
A tithe-pig metropolitan;
Where every Presbyter and Deacon
Commands the keys for cheese and bacon,
And every hamlet 's governed
By 's Holiness, the Church's head,
More haughty and severe in 's place,
Than Gregory and Boniface.
Such Church must, surely, be a monster
With many heads: for if we conster
What in th' Apocalypse we find,
According to th' Apostle's mind,
'Tis that the Whore of Babylon
With many heads did ride upon,
Which heads denote the sinful tribe
Of Deacon, Priest, Lay-elder, Scribe:
Lay-elder, Simeon to Levi,
Whose little finger is as heavy
As loins of patriarchs, prince-prelate,
And bishop-secular. This zealot
Is of a mongrel, diverse kind;
Cleric before, and Lay behind.

A lawless linsy-woolsey brother,
 Half of one order, half another;
 A creature of amphibious nature,
 On land a beast, a fish in water:
 That always preys on grace or sin;
 A sheep without, a wolf within.
 This fierce inquisitor has chief
 Dominion over men's belief
 And manners; can pronounce a faint
 Idolatrous or ignorant,
 When superciliously he sifts
 Through coarsest boulder others' gifts:
 For all men live and judge amiss,
 Whose talents jump not just with his;
 He 'll lay on Gifts with hands, and place
 On dullest noddle Light and Grace,
 The manufacture of the Kirk.
 Those pastors are but th' handy-work
 Of his mechanic paws, instilling
 Divinity in them by feeling:
 From whence they start up Chosen Vessels,
 Made by contact, as men get measles.
 So Cardinals, they say, do grope
 At th' other end the new-made Pope.
 Hold, hold, quoth Hudibras, soft fire,
 They say, does make sweet malt. Good Squire,
Festina lente, not too fast,
 For haste (the proverb says) makes waste.
 The quirks and cavils thou dost make
 Are false, and built upon mistake:
 And

And I shall bring you with your pack
Of fallacies, t' Elenchi back;
And put your arguments in mood
And figure to be understood. 1260
I'll force you, by right ratiocination,
To leave your vitiligation,
And make you keep to th' question close,
And argue *dialectics*.

The question then, to state it first, 1265
Is, Which is better or which worst,
Synods or Bears? Bears I avow
To be the worst, and Synods thou;
But, to make good th' assertion,
Thou say'st they're really all one. 1270

If so, not worse; for if they're *idem*,
Why then *tantundem dat tantidem*.
For if they are the same, by course
Neither is better, neither worse.

But I deny they are the same, 1275
More than a maggot and I am.
That both are *animalia*

I grant, but not *rationalia*:
For though they do agree in kind,
Specific difference we find; 1280
And can no more make Bears of these,
Than prove my horse is Socrates.

That Synods are Bear-gardens, too,
Thou dost affirm; but I say No:
And thus I prove it, in a word; 1285
Whatsoever Assembly's not impower'd

To Censure, Curse, Absolve, and Ordain,
Can be no Synod: but Bear-garden
Has no such power; *ergo*, 'tis none,
And so thy sophistry 's o'erthrown. 1290

But yet we are beside the quest'on
Which thou didst raise the first contest on;
For that was, Whether Bears are better
Than Synod-men? I say, *Negatur*.

That Bears are beasts, and Synods men, 1295
Is held by all: they 're better then;
For Bears and Dogs on four legs go,
As beasts; but Synod-men on two.

'Tis true they all have teeth and nails;
But prove that Synod-men have tails; 1300
Or that a rugged shaggy fur

Grows o'er the hide of Presbyter;
Or that his snout and spacious ears
Do hold proportion with a Bear's.

A Bear 's a savage beast, of all 1305
Most ugly and unnatural;

Whelp'd without form, until the dam
Has lick't it into shape and frame:

But all thy light can ne'er evict,
That ever Synod-man was lick't, 1310

Or brought to any other fashion
Than his own will and inclination.

But thou dost further yet in this
Oppugn thyself and sense; that is,
Thou wouldst have Presbyters to go 1315
For Bears and Dogs, and Bear-wards too:

A strange

A strange chimæra of beasts and men,
Made up of pieces heterogene;
Such as in Nature never met
In eodem subjecto yet.

Thy other arguments are all
Supposures hypothetical,
That do but beg; and we may chuse
Either to grant them, or refuse.
Much thou hast said, which I know when
And where thou stol'st from other men,
(Whereby 'tis plain thy Light and Gifts
Are all but plagiary shifts)
And is the same that Ranter said,
Who, arguing with me, broke my head,
And tore a handful of my beard;
The self-same cavils then I heard,
When, being in hot dispute about
This controversy, we fell out;
And what thou know'st I answer'd then,
Will serve to answer thee again.

Quoth

Ver. 1329.] The Ranters were a vile sect that sprung up in those times. Alexander Ross observes, "That they held that God, devil, angels, heaven, and hell, &c. were fictions and fables: that Moses, John Baptist, and Christ, were impostors; and what Christ and the Apostles acquainted the world with, as to matter of religion, perished with them: that preaching and praying are useless, and that preaching is but public lying: that there is an end of all ministry and ministrations, and people are to be taught immediately from God," &c.

Quoth Ralpho, Nothing but th' abuse
Of human learning you produce;
Learning, that cobweb of the brain,
Profane, erroneous, and vain;

1340

A trade

Ver. 1339.] Ralpho was as great an enemy to human learning as Jack Cade and his fellow rebels. Cade's words to Lord Say, before he ordered his head to be cut off: "I am the beesom that must sweep the Court clean of such filth as thou art: thou hast most traiterously corrupted the youth of the realm, in erecting a grammar-school: and whereas before our forefathers had no other books but the Score and the Tally, thou hast caused *Printing* to be used; and, contrary to the King, his crown and dignity, thou hast built a *Paper-mill*. It will be proved to thy face, that thou hast men about thee that usually talk of a *noun* and a *verb*, and such abominable words, as no Christian ear can endure to hear."

It was the opinion of those tinkers, tailors, &c. that governed Chelmsford at the beginning of the Rebellion, "That learning had always been an enemy to the Gospel, and that it were a happy thing if there were no universities, and that all books were burnt except the Bible."

"I tell you (says a writer of those times) wicked books do as much wound us as the swords of our adversaries; for this manner of learning is superfluous and costly: many tongues and languages are only confusion; and only wit, reason, understanding, and scholarship, are the main means that oppose us, and hinder our cause; therefore, if ever we have the fortune to get the upper-hand, we will down with all law and learning, and have no other rule but the Carpenter's, nor any writing or reading but the Score and the Tally."

HUDIBRAS, PART I. CANTO III. 135

A trade of knowledge, as replete
 As others are with fraud and cheat;
 An art t' incumber Gifts and wit,
 And render both for nothing fit;
 Makes Light unactive, dull, and troubled, 1345
 Like little David in Saul's doublet;
 A cheat that scholars put upon
 Other men's reason and their own;
 A fort of error, to ensconce
 Absurdity and ignorance, 1350
 That renders all the avenues
 To truth impervious and abstruse,
 By making plain things, in debate,
 By art perplex and intricate:
 For nothing goes for Sense or Light, 1355
 That will not with old rules jump right;
 As if rules were not in the schools
 Deriv'd from truth, but truth from rules.
 This Pagan, Heathenish invention
 Is good for nothing but contention: 1360
 For as, in sword-and-buckler fight,
 All blows do on the target light;
 So when men argue, the great'st part
 O' th' contest falls on terms of art,
 Until the fustian stuff be spent, 1365
 And then they fall to th' argument.
 Quoth Hudibras, Friend Ralph, thou hast
 Out-run the constable at last:
 For thou art fallen on a new
 Dispute, as senseless as untrue, 1370

But to the former opposite,
 And contrary as black to white;
 Mere *disparata*; that concerning
 Presbytery, this human learning;
 Two things f' averse, they never yet 1375
 But in thy rambling fancy met.
 But I shall take a fit occasion
 T' evince thee by' ratiocination,
 Some other time, in place more proper
 Than this we're in; therefore let's stop here, 1380
 And rest our weary'd bones a while,
 Already tir'd with other toil.

[153]

H U D I B R A S.

PART II. CANTO I.

THE ARGUMENT.

The Knight, by damnable Magician,
Being cast illegally in prison,
Love brings his action on the case,
And lays it upon Hudibras.
How he receives the Lady's visit,
And cunningly solicits his suit,
Which she defers; yet, on parole,
Redeems him from th' enchanted hole.

BUT now, t' observe Romantique method,
Let bloody steel a while be sheathed;

And

Arg. Ver. 1, 2.] Thus altered, 1674,

The Knight being clapp'd by th' heels in prison,
The last unhappy expedition.

Restored 1704.

Arg. Ver. 5.] *How he receives, &c. How he reviv's,*
&c. In the two first editions of 1663.

Ver. 1.] The beginning of this Second Part may
perhaps

And all those harsh and rugged sounds
 Of bastinados, cuts, and wounds,
 Exchang'd to love's more gentle style,
 To let our reader breathe a while :
 In which, that we may be as brief as
 Is possible, by way of preface,
 Is 't not enough to make one strange,
 That some men's fancies should ne'er change,
 But make all people do and say
 The same things still the self-same way?

10

Some

perhaps seem strange and abrupt to those who do not know that it was written on purpose in imitation of Virgil, who begins the Fourth Book of his *Æneids* in the very same manner, *At regina gravi*, &c. And this is enough to satisfy the curiosity of those who believe that invention and fancy ought to be measured, like cases in law, by precedents, or else they are in the power of the critic.

Ver. 2.] *Let bloody steel*, &c. Altered to *let rusty steel*, 1674, 1684, &c. To *trusty steel*, 1700. Restored 1704.

Ver. 5.] And the three following lines, stood in the two first editions of 1663, as follow :

And unto love turn we our style,
 To let our readers breathe a while,
 By this time tir'd with the horrid sounds
 Of blows, and cuts, and blood, and wounds.

Ver. 10.] *That some men's fancies*, &c. That a man's fancy, in the two first editions of 1664.

Some writers make all ladies purloin'd,
 And knights pursuing like a whirlwind :
 Others make all their knights, in fits 15
 Of jealousy, to lose their wits ;
 Till, drawing blood o' th' dames, like witches,
 They 're forthwith cur'd of their caprices.
 Some always thrive in their amours,
 By pulling plaisters off their fores ; 20
 As cripples do to get an alms,
 Just so do they, and win their dames.
 Some force whole regions, in despite
 O' geography, to change their site ;
 Make former times shake hands with latter, 25
 And that which was before come after.
 But those that write in rhyme still make
 The one verse for the other's sake ;
 For one for sense, and one for rhyme,
 I think, 's sufficient at one time. 30

But we forget in what sad plight
 We whilom left the captiv'd Knight
 And pensive Squire, both bruis'd in body,
 And conjur'd into safe custody.
 Tir'd with dispute, and speaking Latin, 35
 As well as basting and Bear-baiting,
 And desperate of any course,
 To free himself by wit or force,

His

Ver. 32.] *Whilom*. Formerly, or, some time ago.
 Altered to *lately*, 1674. Restored 1704.

His only solace was, that now
 His dog-bolt fortune was so low, 40
 That either it must quickly end,
 Or turn about again, and mend,
 In which he found th' event, no less
 Than other times, beside his guests.

There is a tall long-sided dame, 45
 (But wondrous light) ycleped Fame,
 That like a thin camelion boards
 Herself on air, and eats her words;
 Upon her shoulders wings she wears
 Like hanging sleeves, lin'd through with ears, 50
 And eyes, and tongues, as poets list,
 Made good by deep mythologist:
 With these she through the welkin flies,
 And sometimes carries truth, oft lies;
 With letters hung, like eastern pigeons, 55
 And Mercuries of furthest regions;
 Diurnals writ for regulation
 Of lying, to inform the nation,
 And by their public use to bring down
 The rate of whetstones in the kingdom. 60
 About her neck a packet-mail,
 Fraught with advice, some fresh, some stale,

Of

[Ver. 48.] The beauty of this consists in the double meaning; the first alludes to Fame's living on Report. The second is an insinuation, that if a report is narrowly enquired into, and traced up to the original author, it is made to contradict itself.

Of men that walk'd when they were dead,
 And cows of monsters brought to bed ;
 Of hailstones big as pullets' eggs, 63
 And puppies whelp'd with twice two legs ;
 A blazing-star seen in the west,
 By six or seven men at least.
 Two trumpets she does sound at once,
 But both of clean contrary tones ; 70
 But whether both with the same wind,
 Or one before, and one behind,
 We know not, only this can tell,
 The one sounds vilely, th' other well ;
 And therefore vulgar authors name 75
 Th' one Good, th' other Evil Fame.

This tattling gossip knew too well
 What mischief Hudibras beset,
 And straight the spiteful tidings bears
 Of all, to th' unkind Widow's ears. 80
 Democritus ne'er laugh'd so loud,
 To see bawds carted through the crowd,
 Or funerals, with stately pomp,
 March slowly on in solemn dump,
 As she laugh'd out, until her back, 85
 As well as sides, was like to crack.
 She vow'd she would go see the fight,
 And visit the distressed Knight ;

To

Ver. 77.] *This tattling gossip, &c. Twattling gossip,*
 in the two first editions of 1663. Altered, as it stands
 here, 1674.

To do the office of a neighbour,
 And be a gossip at his labour; 90
 And from his wooden jail, the stocks,
 To set at large his fetter-locks;
 And by exchange, parole, or ransom,
 To free him from th' enchanted mansion.
 This being resolv'd, she call'd for hood 95
 And usher, implements abroad
 Which ladies wear, beside a slender
 Young waiting-damsel to attend her.
 All which appearing, on she went
 To find the Knight, in limbo pent: 100
 And 'twas not long before she found
 Him and his stout Squire in the pound;
 Both coupled in enchanted tether,
 By further leg behind together:
 For as he sat upon his rump, 105
 His head, like one in doleful dump,
 Between his knees, his hands apply'd
 Unto his ears on either side,
 And by him, in another hole,
 Afflicted Ralpho, check by jowl, 110
 She

Ver. 91.] *And from his wooden jail, &c.* This
 and the following line stand in the two editions of
 1664 thus,

That is to see him deliver'd safe
 Of 's wooden burthen, and Squire Raph.

She came upon him in his wooden
Magician's circle, on the sudden,
As spirits do t' a conjurer,
When in their dreadful shapes th' appear.

No sooner did the Knight perceive her,
But straight he fell into a fever,
Inflam'd all over with disgrace,
To be seen by' her in such a place;
Which made him hang his head and scowl,
And wink and goggle like an owl;
He felt his brains begin to swim,
When thus the Dame accosted him.

This place (quoth she) they say 's enchanted,
And with delinquent spirits haunted,
That here are ty'd in chains, and scourg'd,
Until their guilty crimes be purg'd:
Look, there are two of them appear,
Like persons I have seen somewhere.
Some have mistaken blocks and posts
For spectres, apparitions, ghosts,
With saucer-eyes and horns; and some
Have heard the devil beat a drum;

But

Ver. 111, 112.] There was never, certainly, a pleasanter scene imagined than this before us; it is the most diverting incident in the whole Poem. The unlucky and unexpected visit of the Lady; the attitude and surprize of the Knight; the confusion and blushes of the lover; and the satirical raillery of a mistress, are represented in lively colours, and conspire to make this interview wonderfully pleasing.

But if our eyes are not false glassies,
 That give a wrong account of faces,
 That beard and I should be acquainted, 133
 Before 'twas conjur'd and enchanted;
 For though it be disfigur'd somewhat,
 As if 't had lately been in combat,
 It did belong to a worthy Knight,
 Howe'er this goblin is come by 't. 140

When Hudibras the Lady heard
 Discoursing thus upon his beard,
 And speak with such respect and honour
 Both of the beard and the beard's owner,
 He thought it best to set as good 145
 A face upon it as he cou'd;
 And thus he spoke: Lady, your bright
 And radiant eyes are in the right;
 The beard 's th' identique beard you knew,
 The same numerically true; 150
 Nor is it worn by fiend or elf,
 But its proprietor himself.

O heavens! quoth she, can that be true?
 I do begin to fear 'tis you;
 Not by your individual whiskers, 155
 But by your dialect and discourse,
 That never spoke to man or beast
 In notions vulgarly exprest:

But
 Ver. 142.] *Discoursing thus upon his beard.* Alter-
 ed, 1674. To take kind notice of his beard. Re-
 stored 1704.

But what malignant star, alas !
Has brought you both to this sad pass ? 160

Quoth he, The fortune of the war,
Which I am less afflicted for,
Than to be seen with beard and face
By you in such a homely case.

Quoth she, Those need not be ashamed 165
For being honourably maim'd ;
If he that is in battle conquer'd,
Have any title to his own beard,
Though your's be sorely lugg'd and torn,
It does your visage more adorn 170
Than if 'twere prun'd, and starch'd, and lander'd,
And cut square by the Russian standard.

A torn beard 's like a tatter'd ensign,
That 's bravest which there are most rents in.
That petticoat about your shoulders, 175
Does not so well become a soldier's ;
And I'm afraid, they are worse handled,
Although i' th' rear, your beard the van led ;
And those uneasy bruises make
My heart for company to ake, 180
To see so worshipful a friend
I' th' pillory set, at the wrong end.

Quoth Hudibras, This thing call'd Pain
Is (as the learned Stoics maintain)

Not

Ver. 164.] *In such a homely case. In such elenctique case,* in the two first editions of 1664.

Not bad *simpliciter*, nor good, 183
But merely as 'tis understood.

Sense is deceitful, and may feign
As well in counterfeiting pain
As other gross *phenomenas*

In which it oft mistakes the case. 190

But since th' immortal intellect
(That 's free from error and defect,
Whose objects still persist the same)

Is free from outward bruise or maim,
Which nought external can expose 195

To gross material bangs or blows,

It follows we can ne'er be sure

Whether we pain or not endure,

And just so far are fore and griev'd

As by the fancy is believ'd. 200

Some have been wounded with conceit,

And dy'd of mere opinion straight ;

Others, though wounded sore in reason,

Felt no contusion, nor discretion.

A Saxon duke did grow so fat, 205

That mice (as histories relate)

Ate grots and labyrinths to dwell in

His postique parts, without his feeling ;

'Then how is 't possible a kick

Should e'er reach that way to the quick ? 210

Quoth she, I grant it is in vain

For one that 's basted to feel pain,

Because the pangs his bones endure

Contribute nothing to the cure ;

Yet

HUDIBRAS, PART II. CANTO I. 163

Yet honour hurt is wont to rage 215
With pain no medicine can assuage.

Quoth he, That honour 's very squeamish;
That takes a basting for a blemish:
For what 's more honourable than scars,
Or skin to tatters rent in wars? 220

Some have been beaten till they know
What wood a cudgel 's of by th' blow:
Some kick'd, until they can feel whether
A shoe be Spanish or neat's leather;
And yet have met, after long running, 225
With some whom they have taught that cunning:
The furthest way about, t' o'ercome,
In th' end does prove the nearest home.

By laws of learned duellists,
They that are bruis'd with wood or fists, 230
And think one beating may for once
Suffice, are cowards and pultrons;
But if they dare engage t' a second,
They 're stout and gallant fellows reckon'd.

Th' old Romans freedom did bestow, 235
Our princes worship, with a blow.

King Pyrrhus cur'd his splenetick
And testy courtiers with a kick.

The Negus, when some mighty lord
Or potentate 's to be restor'd, 240

And

Ver. 232.] *Pultrons*. So in all editions to 1716,
inclusive. Altered, afterwards, to *poltrons*.

Ver. 239] A King of Æthiopia.

And pardon'd for some great offence,
 With which he 's willing to dispence,
 First has him laid upon his belly,
 Then beaten back and side t' a jelly ;
 That done, he rises, humbly bows, 245
 And gives thanks for the princely blows ;
 Departs not meanly proud, and boasting
 Of his magnificent rib-roasting.
 The beaten soldier proves most manful,
 That, like his sword, endures the anvil, 250
 And justly 's held more formidable,
 The more his valour 's malleable :
 But he that fears a bastinado,
 Will run away from his own shadow :
 And though I'm now in durance fast, 255
 By our own party basely cast,
 Ransom, exchange, parole, refus'd,
 And worse than by the enemy us'd ;
 In close *catasta* shut, past hope
 Of wit or valour to elope ; 260
 As beards, the nearer that they tend
 To th' earth, still grow more reverend ;

And

Ver. 241.] *And pardon'd for some great offence.*
 This and the following line, in the two editions of
 1664, stand thus ;

To his good grace, for some offence
 Forfeit before, and pardon'd since.

HUDIBRAS, PART II. CANTO I. 165

And cannons shoot the higher pitches,
The lower we let down their breeches ;
I'll make this low dejected fate 265
Advance me to a greater height.

Quoth she, You 'ave almost made me' in love
With that which did my pity move.
Great wits and valours, like great states,
Do sometimes sink with their own weights : 270
Th' extremes of glory and of shame,
Like east and west, become the same.
No Indian prince has to his palace
More followers than a thief to the gallows.
But if a beating seem so brave, 275
What glories must a whipping have ?
Such great atchievements cannot fail
To cast salt on a woman's tail :
For if I thought your natural talent
Of passive courage were so gallant, 280
As you strain hard to have it thought,
I could grow amorous, and doat.

When Hudibras this language heard,
He prick'd up 's ears, and stroak'd his beard.
Thought he, this is the lucky hour, 285
Wines work when vines are in the flower :
This crisis then I'll set my rest on,
And put her boldly to the quest'on.

Madam, what you would seem to doubt,
Shall be to all the world made out ; 290
How I've been drubb'd, and with what spirit
And magnanimity I bear it ;

And if you doubt it to be true,
 I'll stake myself down against you ;
 And if I fail in love or troth, 295
 Be you the winner, and take both.

Quoth she, I've heard old cunning stagers
 Say, fools for arguments use wagers ;
 And though I prais'd your valour, yet
 I did not mean to baulk your wit ; 300
 Which if you have, you must needs know
 What I have told you before now,
 And you b' experiment have prov'd,
 I cannot love where I'm belov'd.

Quoth Hudibras, 'Tis a caprich 305
 Beyond th' infliction of a witch ;
 So cheats to play with those still aim,
 That do not understand the game.
 Love in your heart as idly burns
 As fire in antique Roman urns 310
 To warm the dead, and vainly light
 Those only that see nothing by 't.
 Have you not power to entertain,
 And render love for love again ;
 As no man can draw in his breath 315
 At once, and force out air beneath ?
 Or do you love yourself so much,
 To bear all rivals else a grutch ?
 What fate can lay a greater curse
 Than you upon yourself would force ? 320
 For wedlock without love, some say,
 Is but a lock without a key.

It is a kind of rape to marry
 One that neglects, or cares not for ye :
 For what does make it ravishment 325
 But being against the mind's consent ?
 A rape that is the more inhuman,
 For being acted by a woman.
 Why are you fair, but to entice us
 To love you, that you may despise us ? 330
 But though you cannot love, you say,
 Out of your own fanatick way,
 Why should you not at least allow
 Those that love you to do so too ?
 For, as you fly me, and pursue 335
 Love more averse, so I do you ;
 And am by your own doctrine taught
 To practise what you call a fault.
 Quoth she, if what you say is true,
 You must fly me as I do you ; 340
 But 'tis not what we do, but say,
 In love and preaching, that must sway.
 Quoth he, To bid me not to love,
 Is to forbid my pulse to move,
 My

Ver. 332.] *Fanatique* in some of the first editions, and *fanatick* in the rest, from 1700, if not sooner, to this time. Might not *fantastick* have been as proper, as his mistress expresses herself, Verses 545, 546 ?

And yet 'tis no fantastick pique
 I have to love, nor coy dislike.

My beard to grow, my ears to prick up, 345
 Or (when I'm in a fit) to hiccup.
 Command me to piss out the moon,
 And 'twill as easily be done.
 Love's power 's too great to be withstood
 By feeble human flesh and blood. 350
 'Twas he that brought upon his knees
 The hectoring kill-cow Hercules ;
 Transform'd his leager-lion's skin
 T' a petticoat, and made him spin ;
 Seiz'd on his club, and made it dwindle 355
 T' a feeble distaff and a spindle.
 'Twas he that made Emperors gallants
 To their own sisters and their aunts ;
 Set Popes and Cardinals agog,
 To play with pages at leap-frog : 360
 'Twas he that gave our Senate purges,
 And fluxt the House of many a burghers ;
 Made those that represent the nation
 Submit, and suffer amputation ;
 And all the Grandees o' th' Cabal 365
 Adjourn to tubs at spring and fall.
 He mounted Synod-men, and rode them
 To Dirty-Lane and Little Sodom ;
 Made them curvet like Spanish Jenets,
 And take the ring at Madam ——'s, 370
 'Twas

Ver. 370. *And take the ring at Madam ——'s*] Stennet was the person whose name was dashed, says Sir Roger L'Estrange, (*Key to Hudibras.*) " Her husband
 " was

'Twas he that made Saint Francis do
More than the devil could tempt him to,
In cold and frosty weather grow
Enamour'd of a wife of snow ;
And though she were of rigid temper, 375
With melting flames accost and tempt her,
Which after in enjoyment quenching,
He hung a garland on his engine.

Quoth she, If love have these effects,
Why is it not forbid our sex ? 380
Why is 't not damn'd and interdicted,
For diabolical and wicked ?
And sung, as out of tune, against,
As Turk and Pope are by the Saints ?
I find I've greater reason for it, 385
Than I believ'd before, t' abhor it.

Quoth Hudibras, These sad effects
Spring from your Heathenish neglects
Of Love's great power, which he returns
Upon yourselves with equal scorns, 390
And those who worthy lovers slight,
Plagues with preposterous appetite:
This made the beauteous Queen of Crete
To take a town-bull for her sweet;

And

“ was by profession a broom-man, and lay-elder. She
“ followed the laudable employment of bawding, and
“ managed several intrigues for those Brothers and Sis-
“ ters whose purity consisted chiefly in the whiteness
“ of their linen.”

And from her greatness stoop so low, 395
 To be the rival of a cow :
 Others to prostitute their great hearts,
 To be baboons' and monkeys' sweethearts :
 Some with the devil himself in league grow,
 By 's representative a Negro. 400
 'Twas this made vestal maid love-sick,
 And venture to be bury'd quick :
 Some by their fathers and their brothers
 To be made mistresses and mothers.
 'Tis this that proudest dames enamours 405
 On lacquies and *valets des chambres* ;
 Their haughty stomachs overcomes,
 And makes them stoop to dirty grooms ;
 To slight the world, and to disparage
 Claps, issue, infamy, and marriage. 410

Quoth she, These judgments are severe,
 Yet such as I should rather bear
 Than trust men with their oaths, or prove
 Their faith and secrecy in love.

Says he, There is as weighty reason 415
 For secrecy in love, as treason.
 Love is a burglarer, a felon,
 That at the windore eye does steal in,

To

Ver. 406.] *On lacquies and valets des chambres.*
Varlets des chambres, in all edit. to 1704, inclusive.

Ver. 418.] *That at the windore eye does steal in.*
 Thus it stands in all editions to 1684, inclusive. Al-
 tered to *window eye*, edition 1700. Restored again,
 1726, if not sooner.

To rob the heart; and with his prey
 Steals out again a closer way; 420
 Which whosoever can discover,
 He 's sure (as he deserves) to suffer.
 Love is a fire, that burns and sparkles
 In men, as naturally' as in charcoals,
 Which sooty chemists stop in holes, 425
 When out of wood they extract coals;
 So lovers should their passions choke,
 That though they burn they may not smoke.
 'Tis like that sturdy thief that stole
 And dragg'd beasts backwards into 's hole; 430
 So love does lovers, and us men
 Draws by the tails into his den,
 That no impression may discover,
 And trace t' his cave the wary lover.
 But if you doubt I should reveal 435
 What you intrust me under seal,
 I'll prove myself as close and virtuous
 As your own secretary' Albertus.

Quoth she, I grant you may be close
 In hiding what your aims propose: 440
 Love-passions are like parables,
 By which men still mean something else:
 Though love be all the world's pretence,
 Money 's the mythologick sense,
 The real substance of the shadow, 445
 Which all address and courtship 's made to.

Thought he, I understand your play,
 And how to quit you your own way;

He that will win his dame, must do
As Love does, when he bends his bow; 450
With one hand thrust the lady from,
And with the other pull her home.
I grant, quoth he, wealth is a great
Provocative to amorous heat:
It is all philtres and high diet, 455
That makes love rampant, and to fly out:
'Tis beauty always in the flower,
That buds and blossoms at fourscore:
'Tis that by which the sun and moon,
At their own weapons, are out-done: 460
That makes knights-errant fall in trances,
And lay about them in romances:
'Tis virtue, wit, and worth, and all
That men divine and sacred call:
For what is worth in any thing, 465
But so much money as 'twill bring?
Or what but riches is there known,
Which man can solely call his own,
In which no creature goes his half,
Unless it be to squint and laugh? 470
I do confess, with goods and land,
I'd have a wife at second hand;
And such you are: nor is 't your person
My stomach's set so sharp and fierce on;
But 'tis (your better part) your riches, 475
That my enamour'd heart bewitches:
Let me your fortune but possess,
And settle your person how you please,

Or

Or make it o'er in trust to the devil;
You 'll find me reasonable and civil. 480

Quoth she, I like this plainness better
Than false mock passion, speech, or letter,
Or any feat of qualm or sowning,
But hanging of yourself or drowning;
Your only way with me to break 485
Your mind, is breaking of your neck:
For as, when merchants break, o'erthrown
Like nine-pins, they strike others down;
So that would break my heart; which done,
My tempting fortune is your own. 490
These are but trifles; every lover
Will damn himself over and over,
And greater matters undertake
For a less worthy mistress' sake:
Yet they 're the only ways to prove 495
Th' unfeign'd realities of love;
For he that hangs or beats out 's brains,
The devil 's in him if he feigns.

Quoth Hudibras, This way 's too rough
For mere experiment and proof; 500
It is no jesting, trivial matter,
To swing i' th' air, or dounce in water,
And like a water-witch try love;
That 's to destroy, and not to prove:
As if a man should be dissected, 505
To find what part is disaffected:

Your

Ver. 483.] *Sowning*. Thus it stands in all editions to 1684, inclusive. Altered to *swoonning*, 1700.

Your better way is to make over,
 In trust, your fortune to your lover:
 Trust is a trial; if it break,
 'Tis not so desperate as a neck: 510
 Beside, th' experiment 's more certain;
 Men venture necks to gain a fortune:
 The soldier does it every day
 (Eight to the week) for sixpence pay;
 Your pettifoggers damn their souls, 515
 To share with knaves, in cheating fools;
 And merchants, venturing through the main,
 Slight pirates, rocks, and horns, for gain:
 This is the way I advise you to;
 Trust me, and see what I will do. 520

Quoth she, I should be loth to run
 Myself all th' hazard, and you none;
 Which must be done, unless some deed
 Of your's aforesaid do precede:
 Give but yourself one gentle swing, 525
 For trial, and I'll cut the string;
 Or give that reverend head a maul,
 Or two, or three, against a wall,
 To shew you are a man of mettle,
 And I'll engage myself to settle. 530

Quoth he, My head 's not made of brass,
 As Friar Bacon's noddle was,
 Nor (like the Indian's scull) so tough,
 That, authors say, 'twas musket-proof;
 As it had need to be, to enter, 535
 As yet, on any new adventure;

You

You see what bangs it has endur'd,
That would, before new feats, be cur'd:
But if that 's all you stand upon,
Here strike me, Luck, it shall be done. 540

Quoth she, The matter 's not so far gone
As you suppose; two words t' a bargain;
That may be done, and time enough,
When you have given downright proof;
And yet 'tis no fantastick pique 545
I have to love, nor coy dislike;
'Tis no implicit, nice aversion
T' your conversation, mien, or person;
But a just fear, lest you should prove
False and perfidious in love: 550
For, if I thought you could be true,
I could love twice as much as you.

Quoth he, My faith as adamantin
As chains of Destiny, I 'll maintain:
True as Apollo ever spoke, 555
Or oracle from heart of oak;
And if you 'll give my flame but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly,
With that one and that other pigfney, 560
The sun and day shall sooner part,
Than love or you shake off my heart;
The sun, that shall no more dispence
His own, but your bright influence.
I 'll carve your name on barks of trees, 565
With true-loves-knots and flourishes

That

That shall infuse eternal spring,
 And everlasting flourishing;
 Drink every letter on 't in stum,
 And make it brisk champaign become. 570
 Where'er you tread, your foot shall set
 The primrose and the violet;
 All spices, perfumes, and sweet powders,
 Shall borrow from your breath their odours;
 Nature her charter shall renew, 575
 And take all lives of things from you;
 The world depend upon your eye,
 And when you frown upon it, die:
 Only our loves shall still survive,
 New worlds and natures to outlive, 580
 And like to heralds' moons remain,
 All crescents, without change or wane.

Hold, hold, quoth she, no more of this,
 Sir Knight, you take your aim amiss;
 For you will find it a hard chapter, 585
 To catch me with poetick rapture,
 In which your Mastery of Art
 Doth shew itself, and not your heart:
 Nor will you raise in mine combustion,
 By dint of high heroic fustian. 590
 She that with poetry is won,
 Is but a desk to write upon;
 And what men say of her, they mean
 No more than on the thing they lean.
 Some with Arabian spices strive 595
 T' embalm her cruelly alive;

Or

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Or season her, as French cooks use
 Their *baut-gouffs*, *boullies*, or *ragouffs* :
 Use her so barbarously ill,
 To grind her lips upon a mill, 600
 Until the *facet doublet* doth
 Fit their rhymes rather than her mouth :
 Her mouth, compar'd t' an oyster's, with
 A row of pearl in 't, 'stead of teeth.
 Others make posies of her cheeks, 605
 Where red and whitest colours mix ;
 In which the lily and the rose,
 For Indian lake and ceruse goes.
 The sun and moon, by her bright eyes,
 Eclips'd, and darken'd in the skies, 610
 Are but black patches, that she wears,
 Cut into suns, and moons, and stars ;
 By which astrologers, as well
 As those in heaven above, can tell
 What strange events they do foreshow 615
 Unto her under-world below.
 Her voice, the music of the spheres,
 So loud, it deafens mortals' ears,
 As wise philosophers have thought,
 And that 's the cause we hear it not. 620
 This has been done by some, who those
 They' ador'd in rhyme would kick in prose ;
 And

Ver. 613.] And the three following lines, not in the
 two first editions of 1664, but added 1674.

And in those ribbons would have hung,
 Of which melodiously they sung,
 That have the hard fate to write best 625
 Of those still that deserve it least;
 It matters not how false or forc'd,
 So the best things be said o' th' worst;
 It goes for nothing when 'tis said,
 Only the arrow 's drawn to th' head, 630
 Whether it be a swan or goose
 They level at: so shepherds use
 To set the same mark on the hip
 Both of their sound and rotten sheep:
 For wits that carry low or wide, 635
 Must be aim'd higher, or beside
 The mark, which else they ne'er come nigh,
 But when they take their aim awry.
 But I do wonder you should chuse
 This way t' attack me with your Muse, 640
 As one cut out to pass your tricks on,
 With Fulhams of poetick fiction:
 I rather hop'd I should no more
 Hear from you o' th' gallanting score;
 For hard dry-bastings us'd to prove 645
 The readiest remedies of love,
 Next a dry-diet; but if those fail,
 Yet this uneasy loop-hold jail,
 In which ye 're hamper'd by the fetlock,
 Cannot but put y' in mind of wedlock; 650
 Wedlock, that 's worse than any hole here,
 If that may serve you for a cooler

T' allay

Ver. 642.] A cant word for false dice.

T' allay your mettle, all agog
 Upon a wife, the heavier clog :
 Nor rather thank your gentler fate, 655
 That for a bruised or broken pate
 Has freed you from those knobs that grow
 Much harder on the marry'd brow :
 But if no dread can cool your courage,
 From venturing on that dragon, marriage ; 660
 Yet give me quarter, and advance
 To nobler aims your puissance ;
 Level at beauty and at wit ;
 The fairest mark is easiest hit.

Quoth Hudibras, I am beforehand 665
 In that already, with your command ;
 For where does beauty and high wit,
 But in your constellation, meet ?

Quoth she, What does a match imply, 670
 But likeness and equality ?

I know you cannot think me fit
 To be th' yoke-fellow of your wit ;
 Nor take one of so mean deserts,
 To be the partner of your parts ;
 A grace which, if I could believe, 675
 I've not the conscience to receive.

That conscience, quoth Hudibras,
 Is misinform'd ; I'll state the case.
 A man may be a legal donor
 Of any thing whereof he 's owner, 680
 And may confer it where he lists,
 I th' judgment of all casuists :

Then wit, and parts, and valour, may
 Be ali'nated, and made away,
 By those that are proprietors, 683
 As I may give or sell my horse.

Quoth she, I grant the case is true,
 And proper 'twixt your horse and you ;
 But whether I may take, as well
 As you may give away or sell ? 690

Buyers, you know, are bid beware ;
 And worse than thieves receivers are.
 How shall I answer Hue and Cry,
 For a Roan-gelding, twelve hands high,
 All spurr'd and switch'd, a lock on 's hoof, 695
 A sorrel mane ? Can I bring proof
 Where, when, by whom, and what y' were sold for,
 And in the open market toll'd for ?
 Or, should I take you for a stray,
 You must be kept a year and day, 700
 (Ere I can own you) here i' th' pound,
 Where, if ye 're sought, you may be found ;
 And in the mean time I must pay
 For all your provender and hay.

Quoth he, It stands me much upon 705
 T' enervate this objection,
 And prove myself, by topick clear,
 No gelding, as you would infer.
 Loss of virility's averr'd
 To be the cause of loss of beard, 710
 That does (like embryo in the womb)
 Abortive on the chin become :

This first a woman did invent,
 In envy of man's ornament,
 Semiramis of Babylon, 715
 Who first of all cut men o' th' stone,
 To mar their beards, and laid foundation
 Of sow-geldering operation :
 Look on this beard, and tell me whether
 Eunuchs wear such, or geldings either ? 720
 Next it appears I am no horse,
 That I can argue and discourse,
 Have but two legs, and ne'er a tail.

Quoth she, That nothing will avail ;
 For some philosophers of late here, 725
 Write men have four legs by Nature,
 And that 'tis custom makes them go
 Erroneously upon but two ;
 As 'twas in Germany made good,
 B' a boy that lost himself in a wood, 730
 And growing down t' a man, was wont
 With wolves upon all four to hunt.
 As for your reasons drawn from tails,
 We cannot say they 're true or false,
 Till you explain yourself, and show 735
 B' experiment 'tis so or no.

Quoth he, If you 'll join issue on 't,
 I'll give you satisfactory account ;
 So you will promise, if you lose,
 To settle all, and be my spouse. 740

That never shall be done (quoth she)
 To one that wants a tail, by me ;

For tails by Nature sure were meant,
 As well as beards, for ornament ;
 And though the vulgar count them homely, 745
 In men or beast they are so comely,
 So gentee, alamode, and handsome,
 I'll never marry man that wants one :
 And till you can demonstrate plain,
 You have one equal to your mane, 750
 I'll be torn piece-meal by a horse,
 Ere I'll take you for better or worse.
 The Prince of Cambay's daily food
 Is asp, and basilisk, and toad,
 Which makes him have so strong a breath, 755
 Each night he stinks a queen to death ;
 Yet I shall rather lie in 's arms
 Than your's on any other terms.

Quoth he, What Nature can afford
 I shall produce, upon my word ; 760
 And if she ever gave that boon
 To man, I'll prove that I have one ;
 I mean by postulate illation,
 When you shall offer just occasion ;
 But since ye 'ave yet deny'd to give 765
 My heart, your prisoner, a reprieve,
 But made it sink down to my heel,
 Let that at least your pity feel ;
 And for the sufferings of your martyr,
 Give it's poor entertainer quarter ; 770
 And by discharge, or mainprize, grant
 Delivery from this base restraint.

Quoth

Quoth she, I grieve to see your leg
 Stuck in a hole here like a peg,
 And if I knew which way to do 't, 775
 (Your honour safe) I'd let you out.
 That dames by jail-delivery
 Of errant knights have been set free,
 When by enchantment they have been,
 And sometimes for it, too, laid in, 780
 Is that which knights are bound to do
 By order, oath, and honour too ;
 For what are they renown'd and famous else,
 But aiding of distressed damosels ?
 But for a lady, no ways errant, 785
 To free a knight, we have no warrant
 In any authentical romance,
 Or classick author yet of France ;
 And I 'd be loth to have you break
 An ancient custom for a freak, 790
 Or innovation introduce
 In place of things of antique use,
 To free your heels by any course
 That might b' unwholesome to your spurs :
 Which if I should consent unto, 795
 It is not in my power to do ;
 For 'tis a service must be done ye
 With solemn previous ceremony ;
 Which always has been us'd t' untie
 The charms of those who here do lie : 800
 For as the Ancients heretofore
 To Honour's temple had no door

But that which thorough Virtue's lay ;
So from this dungeon there 's no way
To honour'd freedom, but by passing 805
That other virtuous school of lashing,
Where knights are kept in narrow lists,
With wooden lockets 'bout their wrists ;
In which they for a while are tenants,
And for their ladies suffer penance : 810
Whipping, that 's Virtue's governess,
Tutress of arts and sciences ;
That mends the gross mistakes of Nature,
And puts new life into dull matter ;
That lays foundation for renown, 815
And all the honours of the gown :
This suffer'd, they are set at large,
And freed with honourable discharge ;
Then, in their robes, the penitentials
Are straight presented with credentials, 820
And in their way attended on
By magistrates of every town ;
And, all respect and charges paid,
They 're to their ancient seats convey'd.
Now if you 'll venture, for my sake, 825
To try the toughness of your back,
And suffer (as the rest have done)
The laying of a whipping-on
(And may you prosper in your suit
As you with equal vigour do 't) 830

I here engage myself to loose ye,
 And free your heels from caperdewse.
 But since our sex's modesty
 Will not allow I should be by,
 Bring me on oath a fair account, 835

And honour too, when you have don't;
 And I'll admit you to the place
 You claim as due in my good grace.
 If matrimony and hanging go

By destiny, why not whipping too? 840
 What medicine else can cure the fits
 Of lovers when they lose their wits?
 Love is a boy, by poets styl'd,
 Then spare the rod, and spoil the child.

A Persian emperor whipp'd his grannam, 845
 The sea, his mother Venus came on;
 And hence some reverend men approve
 Of rosemary in making love.

As skilful coopers hoop their tubs
 With Lydian and with Phrygian dubs, 850
 Why may not whipping have as good
 A grace, perform'd in time and mood,
 With comely movement, and by art,
 Raise passion in a lady's heart?

It

Ver. 831.] *I here engage myself to loose ye.* This,
 and the following line, thus altered, 1674, &c.

I here engage to be your bayl,
 And free you from the unknightly jayl.

Thus continued to 1700, inclusive. Restored 1704.

It is an easier way to make 855
 Love by, than that which many take.
 Who would not rather suffer whippin,
 Than swallow toasts of bits of ribbin?
 Make wicked verses, treats, and faces,
 And spell names over, with beer-glasses? 860
 Be under vows to hang and die
 Love's sacrifice, and all a lie?
 With China-oranges and tarts,
 And whining plays, lay baits for hearts?
 Bribe chamber-maids with love and money, 865
 To break no roguish jests upon ye?
 For lilies limn'd on cheeks, and roses,
 With painted perfumes, hazard noses?
 Or, venturing to be brisk and wanton,
 Do penance in a paper lantern? 870
 All this you may compound for now,
 By suffering what I offer you;
 Which is no more than has been done
 By knights for ladies long ago.
 Did not the great La Mancha do so 875
 For the Infanta Del Toboso?
 Did not th' illustrious Bassa make
 Himself a slave for Misse's sake,
 And with bull's pizzle, for her love,
 Was taw'd as gentle as a glove? 880
 Was not young Florio sent (to cool
 His flame for Biancafiore) to school,
 Where pedant made his pathic bum
 For her sake suffer martyrdom?

Did

Did not a certain lady whip, 385
 Of late, her husband's own lordship?
 And though a grandee of the House,
 Claw'd him with fundamental blows;
 Ty'd him stark-naked to a bed-post,
 And fir'd his hide, as if she 'ad rid post; 390
 And after in the Sessions court,
 Where whipping 's judg'd, had honour for 't?
 This swear you will perform, and then
 I 'll set you from th' enchanted den,
 And the Magician's circle, clear. 395

Quoth he, I do profess and swear,
 And will perform what you enjoin,
 Or may I never see you mine.

Amen, (quoth she) then turn'd about,
 And bid her Squire let him out. 900
 But ere an artist could be found
 T' undo the charms another bound,
 The sun grew low and left the skies,
 Put down (some write) by ladies' eyes.

The

Ver. 894.] *I 'll set you from th' enchanted den.* In all editions to 1704, inclusive. *I 'll free you*, in later editions.

Ver. 903.] The evening is here finely described; the Epics are not more exact in describing times and seasons than our Poet: we may trace his hero morning and night; and it should be observed, in the conclusion of this Canto (conformably to the practice of the Critics upon Homer and Virgil) that one day is only passed since the opening of the Poem.

The moon pull'd off her veil of light, 905
 That hides her face by day from sight,
 (Mysterious veil, of brightness made,
 That 's both her lustre and her shade !)
 And in the lantern of the night,
 With shining horns hung out her light ; 910
 For darkness is the proper sphere
 Where all false glories use t' appear.
 The twinkling stars began to muster,
 And glitter with their borrow'd lustre,
 While sleep the weary'd world reliev'd, 915
 By counterfeiting death reviv'd.
 His whipping penance, till the morn,
 Our votary thought it best t' adjourn,
 And not to carry on a work
 Of such importance in the dark, 920
 With erring haste, but rather stay,
 And do 't in th' open face of day ;
 And in the mean time go in quest
 Of next retreat to take his rest.

Ver. 911, 912.]

For darkness is the proper sphere,
 Where all false glories use t' appear.

These two lines not in the two first editions of 1664,
 and first inserted 1674.

HUDIBRAS.

H U D I B R A S.

PART II. CANTO II.

THE ARGUMENT.

The Knight and Squire in hot dispute,
 Within an ace of falling out,
 Are parted with a sudden fright
 Of strange alarm, and stranger fight;
 With which adventuring to stickle,
 They 're sent away in nasty pickle.

'TIS strange how some men's tempers suit
 (Like bawd and brandy) with dispute,
 That for their own opinions stand fast
 Only to have them claw'd and canvast;
 That keep their consciences in cases,
 As fiddlers do their crowds and bases;
 Ne'er to be us'd, but when they 're bent
 To play a fit for argument:
 Make true and false, unjust and just,
 Of no use but to be discust;

5

10

Dispute,

Ver. 2.] (*Like bawd and brandy*). *Brandee*, in all
 editions to 1704, inclusive.

Dispute, and set a paradox,
 Like a strait boot, upon the stocks,
 And stretch it more unmercifully
 Than Helmont, Montaigne, White, or Tully.
 So th' ancient Stoics, in their porch, 15
 With fierce dispute maintain'd their church,
 Beat out their brains in fight and study,
 To prove that virtue is a body,
 That *bonum* is an animal,
 Made good with stout polemick brawl; 20
 In which some hundreds on the place
 Were slain outright, and many a face
 Retrench'd of nose, and eyes, and beard,
 To maintain what their sect averr'd.
 All which the Knight and Squire, in wrath, 25
 Had like t' have suffer'd for their faith;
 Each striving to make good his own,
 As by the sequel shall be shown.

The sun had long since, in the lap
 Of Thetis, taken out his nap, 30
 And,

Ver. 14.] *Mountaygn*, or, *Mountaign*—and *Tully*.
 In all editions to 1704, inclusive. Altered to *Montaign*
 and *Lully*, in 1710, or 1716.

Ver. 29.] Several of the books in Homer's *Iliad* and
Odyssey begin with describing the Morning: so, also,
 does Mr. Butler take care to let the world know at
 what time of the day (which he exactly describes) these
 momentous actions of his hero were transacted. The
 morning's approach, the Knight's rising, and rousing
 up his Squire, are humourously described.

And, like a lobster boil'd, the morn
 From black to red began to turn;
 When Hudibras, whom thoughts and aking
 'Twixt sleeping kept, all night, and waking,
 Began to rub his drowsy eyes, 35
 And from his couch prepar'd to rise,
 Resolving to dispatch the deed
 He vow'd to do, with trusty speed:
 But first with knocking loud, and bawling,
 He rous'd the Squire, in truckle lolling: 40
 And after many circumstances
 Which vulgar authors in romances
 Do use to spend their time and wits on,
 To make impertinent description,
 They got (with much ado) to horse, 45
 And to the Castle bent their course,
 In which he to the Dame before
 To suffer whipping-duty swore:
 Where now arriv'd, and half unharnest,
 To carry on the work in earnest, 50
 He stopp'd, and paus'd upon the sudden,
 And, with a serious forehead plodding,
 Sprung a new scruple in his head,
 Which first he scratch'd, and after said;
 Whether it be direct infringing 55
 An oath, if I should wave this swinging,
 And

Ver. 48.] *Whipping duly swore.* In the two first editions.

Ver. 55, 56.] This dialogue between Hudibras and Ralph

And what I've sworn to bear forbear,
 And so b' equivocation swear ;
 Or whether 't be a lesser sin
 To be foresworn, than act the thing ; 60
 Are deep and subtle points, which must,
 T' inform my Conscience, be discuss'd ;
 In which to err a tittle may
 To errors infinite make way :
 And therefore I desire to know 65
 Thy judgment, ere we further go.

Quoth Ralpho, Since you do injoin 't,
 I shall enlarge upon the point ;
 And, for my own part, do not doubt
 Th' affirmative may be made out. 70
 But first, to state the case aright,
 For best advantage of our light ;

And

Ralph sets before us the hypocrisy and villany of all parties of the Rebels with regard to Oaths ; what equivocations and evasions they made use of, to account for the many perjuries they were daily guilty of, and the several oaths they readily took, and as readily broke, merely as they found it suited their interest, as appears from verse 107, &c. and verse 377, &c. of this Canto, and Part III. Cant. iii. verse 547, &c. Archbishop Bramhall says, " That the hypocrites of those times, though they magnified the obligation of an oath, yet in their own case dispensed with all oaths, civil, military, and religious. We are now told " (says he) that the oaths we have taken are not to be examined according to the interpretation of men : " No ! How then ? Surely according to the interpretation of devils."

And thus 'tis ; Whether 't be a sin
To claw and curry your own skin,
Greater or less, than to forbear, 75

And that you are forsworn forswear.
But first, o' th' first : The inward man,
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing ; 80
Not that they really cuff or fence,
But in a spiritual mystick sense ;
Which to mistake, and make them squabble
In literal fray, 's abominable :

'Tis Heathenish, in frequent use 85
With Pagans and apostate Jews,
To offer sacrifice of Bridewells,
Like modern Indians to their idols ;
And mongrel Christians of our times,
That expiate less with greater crimes, 90
And call the foul abomination
Contrition and mortification.

Is 't not enough we 're bruis'd and kicked,
With sinful members of the Wicked ;
Our vessels, that are sanctify'd, 95
Profan'd, and curry'd back and side ;
But we must claw ourselves with shameful
And Heathen stripes, by their example ?
Which (were there nothing to forbid it)
Is impious, because they did it : 100.

This, therefore, may be justly reckon'd
A heinous sin. Now to the second ;

That Saints may claim a dispensation
 To swear and forswear on occasion,
 I doubt not but it will appear 105
 With pregnant light: the point is clear.
 Oaths are but words, and words but wind;
 Too feeble implements to bind;
 And hold with deeds proportion so
 As shadows to a substance do. 110
 Then when they strive for place, 'tis fit
 The weaker vessel should submit.
 Although your Church be opposite
 To ours, as Black friars are to White,
 In rule and order, yet I grant 115
 You are a Reformado faint;
 And what the Saints do claim as due,
 You may pretend a title to:
 But Saints, whom oaths and vows oblige,
 Know little of their privilege; 120
 Further (I mean) than carrying on
 Some self-advantage of their own:
 For if the devil, to serve his turn,
 Can tell truth, why the Saints should scorn,
 When it serves theirs, to swear and lie, 125
 I think there's little reason why:
 Else he 'as a greater power than they,
 Which 'twere impiety to say.
 We're not commanded to forbear,
 Indefinitely, at all to swear; 130
 But to swear idly, and in vain,
 Without self-interest or gain:

For

HUDIBRAS, PART II. CANTO II. 195

For breaking of an oath and lying,
 Is but a kind of self-denying,
 A saint-like virtue; and from hence 135
 Some have broke oaths by Providence:
 Some, to the glory of the Lord,
 Perjur'd themselves, and broke their word:
 And this the constant rule and practice
 Of all our late Apostles' acts is. 140
 Was not the Cause at first begun
 With perjury, and carry'd on?
 Was there an oath the Godly took,
 But in due time and place they broke?
 Did we not bring our oaths in first, 145
 Before our plate, to have them burst,
 And cast in fitter models, for
 The present use of Church and War?
 Did not our Worthies of the House,
 Before they broke the peace, break vows? 150
 For

Ver. 136.] When it was first moved in the House of Commons to proceed capitally against the King, Cromwell stood up and told them, "That if any man moved this with design, he should think him the greatest traitor in the world; but since Providence and necessity had cast them upon it, he should pray to God to bless their counsels." And when he kept the King close prisoner in Carisbrook Castle, contrary to vows and protestations, he affirmed, "The Spirit would not let him keep his word." And when, contrary to the public faith, they murdered him, they pretended they could not resist the motions of the Spirit.

For having freed us first from both
 Th' Allegiance and Suprem'cy oath,
 Did they not next compel the nation
 To take, and break the Protestation?
 To swear, and after to recant, 155
 The Solemn League and Covenant?
 To take th' Engagement, and disclaim it,
 Enforc'd by those who first did frame it?
 Did they not swear, at first, to fight
 For the King's safety and his right? 160
 And after march'd to find him out,
 And charg'd him home with horse and foot;
 But yet still had the confidence
 To swear it was in his defence?
 Did they not swear to live and die 165
 With Essex, and straight laid him by?
 If that were all, for some have sworn
 As false as they, if they did no more.
 Did they not swear to maintain Law,
 In which that swearing made a flaw? 170
 For Protestant religion vow,
 That did that vowing disallow?
 For Privilege of Parliament,
 In which that swearing made a rent?
 And since, of all the three, not one 175
 Is left in being, 'tis well known.
 Did they not swear, in express words,
 To prop and back the House of Lords?
 And after turn'd out the whole housefull
 Of Peers, as dangerous and unuseful. 180

HUDIBRAS, PART II. CANTO II. 197

So Cromwell, with deep oaths and vows,
 Swore all the Commons out o' th' House;
 Vow'd that the Red-coats would disband,
 Ay, marry would they, at their command;
 And troll'd them on, and swore, and swore, 185
 Till th' Army turn'd them out of door.
 This tells us plainly what they thought,
 That oaths and swearing go for nought,
 And that by them th' were only meant
 To serve for an expedient. 190
 What was the Public Faith found out for,
 But to slur men of what they fought for?
 The Public Faith, which every one
 Is bound t' observe, yet kept by none;
 And if that go for nothing, why 195
 Sould Private Faith have such a tie?
 Oaths were not purpos'd, more than Law,
 To keep the Good and just in awe,
 But to confine the Bad and Sinful,
 Like mortal cattle in'a pinfold. 200
 A Saint 's of th' heavenly realm a Peer;
 And as no Peer is bound to swear,
 But on the Gospel of his Honour,
 Of which he may dispose, as owner,
 It follows, though the thing be forgery, 205
 And false, t' affirm it is no perjury,
 But a mere ceremony, and a breach
 Of nothing but a form of speech,
 And goes for no more when 'tis took,
 Than mere saluting of the Book. 210

Suppose the Scriptures are of force,
They 're but commissions of course;
And Saints have freedom to digress,
And vary from them, as they please;
Or misinterpret them by private
Instructions, to all aims they drive at. 215
Then why should we ourselves abridge,
And curtail our own privilege?
Quakers (that, like to lanterns, bear
Their light within them) will not swear; 220
Their Gospel is an Accidence,
By which they construe Conscience,
And hold no sin so deeply red,
As that of breaking Priscian's head,
(The head and founder of their order, 225
That stirring hats held worse than murder)
'These, thinking they 're oblig'd to troth
In swearing, will not take an oath :
Like mules, who, if they 've not their will
To keep their own pace, stand stock still: 230
But they are weak, and little know
What free-born Consciences may do.
'Tis the temptation of the devil
That makes all human actions evil;
For Saints may do the same things by 235
The Spirit, in sincerity,
Which other men are tempted to,
And at the devil's instance do,
And yet the actions be contrary,
Just as the Saints and Wicked vary. 240
For

For as on land there is no beast
 But in some fish at sea 's exprest;
 So in the Wicked there 's no vice
 Of which the Saints have not a spice;
 And yet that thing that 's pious in 245
 The one, in th' other is a fin.

Is 't not ridiculous and nonsense,
 A Saint should be a slave to Conscience,
 That ought to be above such fancies,
 As far as above Ordinances? 250

She 's of the wicked, as I guess,
 B' her looks, her language, and her dress:
 And though, like constables, we search
 For false wares one another's Church;
 Yet all of us hold this for true, 255
 No faith is to the Wicked due.

For truth is precious and divine,
 Too rich a pearl for carnal swine.

Quoth Hudibras, All this is true;
 Yet 'tis not fit that all men knew 260
 Those mysteries and revelations;

And therefore topical evasions
 Of subtle turns and shifts of sense,
 Serve best with th' Wicked for pretence;
 Such as the learned Jesuits use, 265

And Presbyterians, for excuse
 Against the Protestants, when th' happen
 To find their Churches taken napping:
 As thus; A breach of Oath is duple,
 And either way admits a scruple, 270

And

And may be *ex parte* of the maker,
 More criminal than th' injur'd taker;
 For he that strains too far a vow,
 Will break it, like an o'er-bent bow :
 And he that made, and forc'd it, broke it, 275
 Not he that for Convenience took it.
 A broken oath is, *quatenus* oath,
 As sound t' all purposes of troth ;
 As broken laws are ne'er the worse,
 Nay, till they 're broken have no force. 280
 What 's justice to a man, or laws,
 That never comes within their claws ?
 They have no power, but to admonish ;
 Cannot control, coerce, or punish,
 Until they 're broken, and then touch 285
 Those only that do make them such.
 Beside, no engagement is allow'd
 By men in prison made for good ;
 For when they 're set at liberty,
 They 're from th' engagement too set free. 290
 The Rabbins write, When any Jew
 Did make to God or man a vow,
 Which afterwards he found untoward,
 And stubborn to be kept, or too hard,
 Any three other Jews o' th' nation 295
 Might free him from the obligation :
 And have not two Saints power to use
 A greater privilege than three Jews ?
 The court of Conscience, which in man
 Should be supreme and soveran, 300
 Is

Is 't fit should be subordinate
 To every petty court i' th' state,
 And have less power than the lesser,
 To deal with perjury at pleasure?
 Have its proceedings disallow'd, or 305
 Allow'd, at fancy of pye-powder?
 Tell all it does, or does not know,
 For swearing *ex officio*?
 Be forc'd t' impeach a broken hedge,
 And pigs unring'd at *vis. franc.* pledge? 310
 Discover thieves, and bawds, recusants,
 Priests, witches, eaves-droppers, and nuisance;
 Tell who did play at games unlawful,
 And who fill'd pots of ale but half-full;
 And have no power at all, nor shift 315
 To help itself at a dead list?
 Why should not Conscience have vacation
 As well as other Courts o' th' nation;
 Have equal power to adjourn,
 Appoint appearance and return; 320
 And make as nice distinction serve
 To split a case, as those that carve,
 Invoking cuckolds' names, hit joints?
 Why should not tricks as slight do points?
 Is not th' High-court of Justice sworn 325
 To judge that law that serves their turn?
 Make their own jealousies high-treason,
 And fix them whomsoever they please on?
 Cannot the learned Counsel there
 Make laws in any shape appear? 330
 Mould

Mould them as witches do their clay,
 When they make pictures to destroy,
 And vex them into any form
 That fits their purpose to do harm?
 Rack them until they do confess, 335
 Impeach of treason whom they please,
 And most perfidiously condemn
 Those that engag'd their lives for them?
 And yet do nothing in their own sense,
 But what they ought by Oath and Conscience. 340
 Can they not juggle, and with slight
 Conveyance play with wrong and right;
 And sell their blasts of wind as dear
 As Lapland witches bottled air?
 Will not Fear, Favour, Bribe, and Grudge, 345
 The same case several ways adjudge?
 As seamen with the self-same gale,
 Will several different courses fail;
 As, when the sea breaks o'er its bounds,
 And overflows the level grounds, 350
 Those banks and dams, that, like a screen,
 Did keep it out, now keep it in;
 So when tyrannical usurpation
 Invades the freedom of a nation,
 The laws o' th' land, that were intended 355
 To keep it out, are made defend it.

Does

Ver. 345. *Grudge.*] *Grutch*, in the four first editions.
 Ver. 353.] *So when tyrannical*, in the four first editions.
 Altered to *tyrannick*, in 1700, if not sooner.

Does not in Chancery every man swear
 What makes best for him in his answer?
 Is not the winding-up witnesses,
 And nicking, more than half the business? 360
 For witnesses, like watches, go
 Just as they 're set, too fast or slow;
 And where in Conscience they 're strait-lac'd,
 'Tis ten to one that side is cast.
 Do not your Juries give their verdict 365
 As if they felt the cause, not heard it?
 And as they please, make matter o' fact
 Run all on one side, as they 're packt?
 Nature has made man's breast no windores,
 To publish what he does within doors; 370
 Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If Oaths can do a man no good
 In his own business, why they shou'd,
 In other matters, do him hurt, 375
 I think there 's little reason for 't.
 He that imposes an Oath makes it,
 Not he that for Convenience takes it:
 Then how can any man be said
 To break an oath he never made? 380
 These reasons may perhaps look oddly
 To th' Wicked, though they evince the Godly;
 But if they will not serve to clear
 My honour, I am ne'er the near.
 Honour is like that glassy bubble, 385
 That finds philosophers such trouble,

Whose

Whose least part crackt, the whole does fly,
And wits are crackt to find out why.

Quoth Ralpho, Honour 's but a word
To swear by only in a Lord: 390

In other men 'tis but a huff
To vapour with, instead of proof,
That, like a wen, looks big and swells,
Is senseless, and just nothing else.
Let it (quoth he) be what it will, 395
It has the world's opinion still.

But as men are not wise that run
The slightest hazard they may shun,
There may a medium be found out
To clear to all the world the doubt; 400
And that is, if a man may do 't,
By proxy whipt, or substitute.

Though nice and dark the point appear,
(Quoth Ralph) it may hold up and clear.
That Sinners may supply the place 405
Of suffering Saints, is a plain case.

Justice gives sentence many times,
On one man for another's crimes.
Our Brethren of New-England use
Choice malefactors to excuse, 410

And hang the Guiltless in their stead,
Of whom the Churches have less need;
As lately 't happen'd: In a town
There liv'd a Cöbler, and but one,
That out of Doctrine could cut Use, 415

And mend men's lives as well as shoes.

This

This precious Brother having slain,
In times of peace, an Indian,
Not out of malice, but mere zeal,
(Because he was an Infidel) 420

The mighty Tottipottymoy
Sent to our Elders an envoy,
Complaining sorely of the breach
Of league, held forth by Brother Patch,
Against the articles in force 425

Between both Churches, his and ours,
For which he crav'd the Saints to render
Into his hands, or hang, th' offender;
But they maturely having weigh'd

They had no more but him o' th' trade, 430
(A man that serv'd them in a double
Capacity, to teach and cobble)

Resolv'd to spare him; yet to do.
The Indian Houghan Moghan too
Impartial justice, in his stead did 435

Hang an old Weaver that was bed-rid:
Then wherefore may not you be skipp'd,
And in your room another whipp'd?
For all philosophers, but the Sceptic,
Hold whipping may be sympathetic. 440

It is enough, quoth Hudibras,
Thou hast resolv'd and clear'd the case;
And canst, in Conscience, not refuse,
From thy own Doctrine, to raise Use:

I know thou wilt not (for my sake) 445
Be tender-conscienc'd of thy back:

Then

Then strip thee of thy carnal jerkin,
 And give thy outward-fellow a ferking;
 For when thy vessel is new hoop'd,
 All leaks of sinning will be stopp'd. 450

Quoth Ralpho, you mistake the matter;
 For in all scruples of this nature,
 No man includes himself, nor turns
 The point upon his own concerns.

As no man of his own self catches 455
 The itch, or amorous French aches;

So no man does himself convince,
 By his own doctrine, of his sins:
 And though all cry down self, none means
 His own self in a literal sense: 460

Besides, it is not only foppish,
 But vile, idolatrous, and Popish,
 For one man out of his own skin
 To frisk and whip another's sin;
 As pedants out of school-boys' breeches 465
 Do claw and curry their own itches.

But in this case it is profane,
 And sinful too, because in vain;
 For we must take our Oaths upon it
 You did the deed, when I have done it. 470

Quoth Hudibras, That 's answer'd soon;
 Give us the whip, we 'll lay it on.

Quoth Ralpho, That we may swear true,
 'Twere properer that I whipp'd you;
 For when with your consent 'tis done, 475
 The act is really your own.

HUDIBRAS, PART II. CANTO II. 207

Quoth Hudibras, It is in vain
 (I see) to argue 'gainst the grain,
 Or, like the stars, incline men to
 What they 're averse themselves to do: 480
 For, when disputes are weary'd out,
 'Tis interest still resolves the doubt:
 But since no reason can confute ye,
 I 'll try to force you to your duty;
 For so it is, howe'er you mince it, 485
 As, ere we part, I shall evince it;
 And curry (if you stand out) whether
 You will or no, your stubborn leather.
 Canst thou refuse to bear thy part
 I' th' public Work, base as thou art? 490
 To higgle thus, for a few blows,
 To gain thy Knight an opulent spouse,
 Whose wealth his bowels yearn to purchase,
 Merely for th' interest of the Churches?
 And when he has it in his claws, 495
 Will not be hide-bound to the Cause:
 Nor shalt thou find him a curmudgin,
 If thou dispatch it without grudging:
 If not, resolve, before we go,
 That you and I must pull a crow. 500
 Ye 'ad best (quoth Ralpho) as the Ancients
 Say wisely, Have a care o' th' main chance,
 And Look before you ere you leap;
 For As you sow, ye 're like to reap:
 And were y' as good as George-a-Green, 505
 I should make bold to turn again;
 Nor

Nor am I doubtful of the issue
 In a just quarrel, and mine is so.
 Is 't fitting for a man of honour
 To whip the Saints, like Bishop Bonner? 510
 A Knight t' usurp the Beadle's office,
 For which y' are like to raise brave trophies?
 But I advise you (not for fear,
 But for your own sake) to forbear,
 And for the Churches, which may chance, 515
 From hence, to spring a variance,
 And raise among themselves new scruples,
 When common danger hardly couples.
 Remember how in arms and politicks
 We still have worsted all your holy tricks: 520
 Trepann'd your Party with intrigue,
 And took your Grandees down a peg;
 New-model'd th' Army, and cashier'd
 All that to Legion Smec adher'd;
 Made a mere utensil o' your Church, 525
 And after left it in the lurch;
 A scaffold to build up our own,
 And when we 'ad done with 't pull'd it down;
 Capoch'd your Rabbins of the Synod,
 And snapp'd their Canons with a Why-not: 530
 (Grave Synod-men, that were rever'd
 For solid face, and depth of beard)

Their

Ver. 529.] *O'er-reach'd*, in all editions but the two first of 1664, to 1704, inclusive. *Capoch'd*, restored in later editions, which signifies *hooded*, or *blindfolded*.

Their Claflick model prov'd a maggot,
 Their Direct'ry an Indian pagod;
 And drown'd their Discipline like a kitten, 535
 On which they 'ad been fo long a fitting;
 Decry'd it as a holy cheat,

Grown out of date and obfolete,
 And all the Saints of the firft grafs,
 As caftling foals of Balaam's afs. 540

At this the Knight grew high in chafe,
 And, ftaring furiously on Ralph,
 He trembled and look'd pale with ire,
 Like afhes firft, then red as fire.

Have I (quoth he) been ta'en in fight, 545
 And for fo many moons lain by 't,
 And, when all other means did fail,
 Have been exchange'd for tubs of ale?

Not but they thought me worth a ranfom
 Much more confiderable and handsome, 550
 But for their own fakes, and for fear
 They were not fafe when I was there;

Now to be baffled by a fcoundrel,
 An upftart Sectary, and a mongrel,
 Such as breed out of peccant humours 555
 Of our own Church, like wens or tumours,

And, like a maggot in a fore,
 Would that which gave it life devour;

It

Ver. 543.] This, and the following line, not in the
 two firft editions of 1664. Added 1674.

It never shall be done or said :
With that he seiz'd upon his blade ; 560
And Ralpho too, as quick and bold,
Upon his basket-hilt laid hold,
With equal readiness prepar'd,
To draw and stand upon his guard ;
When both were parted on the sudden, 565
With hideous clamour, and a loud one,
As if all sorts of noise had been
Contracted into one loud din ;
Or that some member to be chosen
Had got the odds above a thousand ; 570
And by the greatness of his noise,
Prov'd fittest for his country's choice.
This strange surprisal put the Knight
And wrathful Squire into a fright ;
And though they stood prepar'd, with fatal 575
Impetuous rancour, to join battle,
Both thought it was the wisest course
To wave the fight, and mount to horse,
And to secure, by swift retreating,
Themselves from danger of worse beating. 580
Yet neither of them would disparage,
By uttering of his mind, his courage ;
Which made them stoutly keep their ground,
With horror and disdain wind-bound.
And now the cause of all their fear 585
By slow degrees approach'd so near,

They

HUDIBRAS, PART II. CANTO II. 211

They might distinguish different noise
Of horns, and pans, and dogs, and boys,
And kettle-drums, whose fullen dub
Sounds like the hooping of a tub. 590

But when the sight appear'd in view,
They found it was an antique shew;
A triumph that, for pomp and state,
Did proudest Romans' emulate:

For as the Aldermen of Rome 595
Their foes at training overcome,

And not enlarging territory,
(As some, mistaken, write in story)

Being mounted in their best array,
Upon a carre, and who but they? 600

And follow'd with a world of tall-lads,
That merry ditties troll'd, and ballads,

Did ride with many a Good-morrow,
Crying, Hey for our town, through the Borough;

So when this triumph drew so nigh, 605

They might particulars descry,

They never saw two things so pat,

In all respects, as this and that.

First he that led the cavalcate

Wore a sow-gelder's flagellate, 610

On

Ver. 587. *They might distinguish, &c.*] They might discern respective noise, in the two first editions of 1664.

Ver. 596. *Their foes.*] For foes, in all editions to 1704, inclusive.

Ver. 609, 610.] *Cavalcate, — Flagellate*, in the four first editions. Afterwards altered to, *cavalcade, flagellet.*

On which he blew as strong a levet,
 As well-fee'd lawyer on his brev'ate,
 When over one another's heads
 They charge (three ranks at once) like Sweads.
 Next pans and kettles of all keys, 615
 From trebles down to double base;
 And after them, upon a nag,
 That might pass for a forehand stag,
 A Cornet rode, and on his staff
 A smock display'd did proudly wave; 620
 Then bagpipes of the loudest drones,
 With snuffling, broken-winded tones,
 Whose blasts of air, in pockets shut,
 Sound filthier than from the gut,
 And make a viler noise than swine, 625
 In windy weather, when they whine.
 Next one upon a pair of panniers,
 Full fraught with that which, for good-manners,
 Shall here be nameless, mixt with grains,
 Which he dispens'd among the swains, 630
 And busily upon the crowd
 At random round about bestow'd.
 Then, mounted on a horned horse,
 One bore a gauntlet and gilt spurs,
 Ty'd to the pummel of a long sword 635
 He held reverst, the point turn'd downward:

Next

Ver. 613, 614.] These two lines are not in the two
 first editions of 1664, but added in 1674. *Like Sweads*,
 altered, 1684, to *Swedes*.

Next after, on a raw-bon'd steed,
 The conqueror's Standard-bearer rid,
 And bore aloft before the champion
 A petticoat display'd, and rampant; 640
 Near whom the Amazon triumphant
 Bestrid her beast, and on the rump on 't
 Sat face to tail, and bum to bum;
 The warrior whilom overcome,
 Arm'd with a spindle and a distaff, 645
 Which as he rode she made him twist off;
 And when he loiter'd, o'er her shoulder
 Chastiz'd the reformado soldier.
 Before the Dame, and round about,
 March'd whiffers and staffers on foot, 650
 With lackies, grooms, valets, and pages,
 In fit and proper equipages;
 Of whom some torches bore, some links,
 Before the proud virago minx,
 That was both Madam and a Don, 655
 Like Nero's Sporus or Pope Joan;
 And at fit periods the whole rout
 Set up their throats with clamorous shout.
 The Knight transported, and the Squire,
 Put up their weapons and their ire; 660
 And Hudibras, who us'd to ponder
 On such sights with judicious wonder,
 Could hold no longer to impart
 His animadversions, for his heart.
 Quoth he, In all my life, till now, 665
 I ne'er saw so profane a show;

It is a Paganish invention,
 Which Heathen writers often mention ;
 And he who made it had read Goodwin,
 Or Rofs, or Cælius Rhodogine, 670
 With all the Grecian Speeds and Stows,
 That best describe those ancient shows ;
 And has observ'd all fit decorums
 We find describ'd by old historians :
 For as the Roman conqueror, 675
 That put an end to foreign war,
 Entering the town in triumph for it,
 Bore a slave with him in his chariot ;
 So this insulting female brave
 Carries, behind her here, a slave : 680
 And as the Ancients long ago,
 When they in field defy'd the foe,
 Hung out their mantles *della guerre*,
 So her proud Standard-bearer here,
 Waves on his spear, in dreadful manner, 685
 A Tyrian petticoat for banner.
 Next links and torches, heretofore
 Still borne before the emperor :
 And as in antique triumph eggs
 Were borne for mystical intrigues ; 690
 There 's one, in truncheon like a ladle,
 That carries eggs too, fresh or addle ;
 And

[Ver. 671.] This, and the following line, not in the two first editions of 1664, but added 1674.

HUDIBRAS, PART II. CANTO II. 215

And still at random, as he goes,
Among the rabble-rout bestows.

Quoth Ralpho, You mistake the matter ; 695
For all th' antiquity you smatter
Is but a riding us'd of course,
When The grey mare 's the better horse ;
When o'er the breeches greedy women
Fight, to extend their vast dominion, 700
And in the cause impatient Grizel
Has drubb'd her husband with bull's pizzle,
And brought him under Covert-baron,
To turn her vassal with a murrain ;
When wives their sexes shift, like hares, 705
And ride their husbands, like night-mares,
And they, in mortal battle vanquish'd,
Are of their charter disenfranchis'd,
And by the right of war, like gills,
Condemn'd to distaff, horns, and wheels : 710
For when men by their wives are cow'd,
Their horns of course are understood.

Quoth Hudibras, Thou still giv'st sentence
Impertinently, and against sense :
'Tis not the least disparagement 715
To be defeated by th' event,
Nor to be beaten by main force ;
That does not make a man the worse,
Although his shoulders with battoon
Be claw'd and cudgel'd to some tune. 720
A tailor's prentice has no hard
Measure, that 's bang'd with a true yard ;

But to turn tail, or run away,
 And without blows give up the day;
 Or to surrender ere th' assault, 725
 That 's no man's fortune, but his fault;
 And renders men of honour less
 Than all th' adversity of success;
 And only unto such this shew
 Of horns and petticoats is due. 730
 There is a lesser profanation,
 Like that the Romans call'd Ovation:
 For as ovation was allow'd
 For conquest purchas'd without blood;
 So men decree those lesser shows 735
 For victory gotten without blows,
 By dint of sharp hard words, which some
 Give battle with, and overcome;
 These mounted in a chair-curule,
 Which Moderns call a Cucking-stool, 740
 March proudly to the river's side,
 And o'er the waves in triumph ride;
 Like dukes of Venice, who are said
 The Adriatic sea to wed;
 And have a gentler wife than those 745
 For whom the state decrees those shows.
 But both are Heathenish, and come
 From th' Whores of Babylon and Rome,
 And by the Saints should be withstood,
 As antichristian and lewd; 750
 And we, as such, should now contribute
 Our utmost strugglings to prohibit.

This

HUDIBRAS, PART II. CANTO II. 217

This said, they both advanc'd, and rode
 A dog-trot through the bawling crowd
 T' attack the leader, and still prest, 755
 Till they approach'd him breast to breast :
 Then Hudibras, with face and hand,
 Made signs for silence ; which obtain'd,
 What means (quoth he) this devil's procession
 With men of orthodox profession ? 760
 'Tis ethnique and idolatrous,
 From Heathenism deriv'd to us.
 Does not the Whore of Babylon ride
 Upon her horned Beast astride,
 Like this proud Dame, who either is 765
 A type of her, or she of this ?
 Are things of superstitious function,
 Fit to be us'd in Gospel sunshine ?
 It is an antichristian opera,
 Much us'd in midnight times of Popery ; 770
 Of running after self-inventions
 Of wicked and profane intentions ;
 To scandalize that sex for scolding,
 To whom the Saints are so beholding.
 Women, who were our first apostles, 775
 Without whose aid we 'ad all been lost else ;

Women,

Ver. 775.] The women were zealous contributors to the Good Cause, as they called it. Mr. James Howel observes, " That unusual voluntary collections were made both in town and country ; the seamstress brought in her silver thimble, the chamber-maid her
 " bodkin,

Women, that left no stone unturn'd
 In which the Cause might be concern'd ;
 Brought in their children's spoons and whistles,
 To purchase swords, carbines, and pistols ; 780
 Their husbands, cullies, and sweethearts,
 To take the Saints' and Churches' parts ;
 Drew several Gifted Brethren in,
 That for the Bishops would have been,
 And fix'd them constant to the party, 785
 With motives powerful and hearty :
 Their husbands robb'd, and made hard shifts
 T' administer unto their Gifts
 All they could rap, and rend, and pilfer,
 To scraps and ends of gold and silver ; 790
 Rub'd down the Teachers, tir'd and spent
 With holding forth for Parliament ;
 Pamper'd and edify'd their zeal
 With marrow-puddings many a meal :
 Enabled them, with store of meat, 795
 On controverted points, to eat ;
 And cramm'd them, till their guts did ake,
 With caudle, custard, and plum-cake.
 What have they done, or what left undone,
 That might advance the Cause at London ? 800
 March'd

" bodkin, the cook her silver spoon, into the common
 " treasury of war.—And some sort of females were
 " freer in their contributions, so far as to part with
 " their rings and ear-rings, as if some golden calf were
 " to be molten and set up to be idolized."

March'd rank and file, with drum and ensign,
 T' intrench the City for defence in ;
 Rais'd rampiers with their own soft hands,
 To put the enemy to stands ;
 From ladies down to oyster-wenches 805
 Labour'd like pioneers in trenches,
 Fall'n to their pick-axes and tools,
 And help'd the men to dig like moles.
 Have not the handmaids of the City
 Chose of their Members a Committee, 810
 For raising of a common purse,
 Out of their wages, to raise horse ?
 And do they not as Tryers sit,
 To judge what officers are fit ?
 Have they—At that an egg let fly 815
 Hit him directly o'er the eye,
 And, running down his cheek, besmear'd
 With orange-tawny slime his beard ;
 But beard and slime being of one hue,
 The wound the less appear'd in view. 820
 Then

Ver. 807.] *Faln*, in the three first editions. *Fell*,
 edition 1684.

Ver. 813, 814.] "The House considered in the
 "next place, that divers weak persons have crept into
 "places beyond their abilities ; and, to the end that
 "men of greater parts may be put into their rooms,
 "they appointed the Lady Middlesex, Mrs. Dunch,
 "the Lady Foster, and the Lady Anne Waller, by
 "reason of their great experience in soldiery in the
 "kingdom, to be a Committee of Tryers for the bu-
 "siness." See "The Parliament of Ladies," p. 6.

Then he that on the panniers rode,
 Let fly on th' other side a load,
 And, quickly charg'd again, gave fully,
 In Ralpho's face, another volley.
 The Knight was startled with the smell, 825
 And for his sword began to feel ;
 And Ralpho, smother'd with the stink,
 Grasp'd his, when one that bore a link
 O' th' sudden clapp'd his flaming cudgel,
 Like linstock, to the horse's touch-hole ; 830
 And straight another, with his flambeau,
 Gave Ralpho o'er the eyes a damn'd blow.
 The beasts began to kick and fling,
 And forc'd the rout to make a ring ;
 Through which they quickly broke their way, 835
 And brought them off from further fray ;
 And, though disorder'd in retreat,
 Each of them stoutly kept his seat :
 For quitting both their swords and reins,
 They grasp'd with all their strength the manes, 840
 And, to avoid the foe's pursuit,
 With spurring put their cattle to 't,
 And till all four were out of wind,
 And danger too, ne'er look'd behind.
 After they 'ad paus'd awhile, supplying 845
 Their spirits, spent with fight and flying,
 And Hudibras recruited force
 Of lungs, for action or discourse ;

Quoth

Ver. 839.] *Rains*, in the four first editions.

Quoth he, That man is sure to lose
 That fouls his hands with dirty foes; 850
 For where no honour 's to be gain'd,
 'Tis thrown away in being maintain'd:
 'Twas ill for us we had to do
 With so dishonourable a foe:
 For though the law of arms doth bar 855
 The use of venom'd shot in war,
 Yet by the nauseous smell, and noisome,
 Their case-shot savour strong of poison,
 And doubtless have been chew'd with teeth
 Of some that had a stinking breath; 860
 Else, when we put it to the push,
 They had not giv'n us such a brush:
 But as those pultrons that fling dirt
 Do but defile, but cannot hurt;
 So all the honour they have won, 865
 Or we have lost, is much at one.
 'Twas well we made so resolute
 A brave retreat, without pursuit;
 For if we had not, we had sped
 Much worse, to be in triumph led; 870
 Than which the Ancients held no state
 Of man's life more unfortunate.
 But if this bold adventure e'er
 Do chance to reach the Widow's ear,

It

Ver. 868. *Without pursuit.*] *To avoid pursuit,* in
 the two first editions of 1664.

It may, being destin'd to assert 875
 Her sex's honour, reach her heart :
 And as such homely treats (they say)
 Portend good fortune, so this may.
 Vespasian being daub'd with dirt,
 Was destin'd to the empire for 't ; 880
 And from a scavenger did come
 To be a mighty prince in Rome :
 And why may not this foul address
 Prefage in love the same success ?
 Then let us straight, to cleanse our wounds, 885
 Advance in quest of nearest ponds ;
 And after (as we first design'd)
 Swear I've perform'd what she enjoin'd.

Ver. 379.] This, and the five following lines, not
 in the two first editions of 1664. Added in 1674.

H U D I B R A S.

PART II. CANTO III.

THE ARGUMENT.

The Knight, with various doubts possess'd,
 To win the Lady goes in quest
 Of Sidrophel the Rosycrucian,
 To know the Dest'nies' resolution;
 With whom being met, they both chop logic
 About the science astrologic;
 Till falling from dispute to fight,
 The Conjuror's worsted by the Knight.

DOUBTLESS the pleasure is as great
 Of being cheated, as to cheat;
 As lookers-on feel most delight,
 That least perceive a juggler's sleight,
 And, still the less they understand,
 The more they' admire his sleight of hand.

Some with a noise and greasy light
 Are snapt, as men catch larks by night,
 Ensnar'd and hamper'd by the soul,
 As nooses by the legs catch fowl.

10
 Some

Some with a medicine and receipt
Are drawn to nibble at the bait ;
And though it be a two-foot trout,
'Tis with a single hair pull'd out.

Others believe no voice t' an organ 15
So sweet as lawyer's in his bar-gown,
Until with subtle cobweb-cheats
They 're catch'd in knotted law, like nets ;
In which, when once they are imbrangled,
The more they stir, the more they 're tangled ; 20
And while their purses can dispute,
There 's no end of th' immortal suit.

Others still gape t' anticipate
The cabinet-designs of Fate,
Apply to wizards, to foresee 25
What shall, and what shall never be ;
And, as those vultures do forebode,
Believe events prove bad or good ;
A flim more senseless than the roguery
Of old auruspicy and augury, 30
That out of garbages of cattle
Presag'd th' events of truce or battle ;
From flight of birds, or chicken's pecking,
Success of great'st attempts would reckon :
Though cheats, yet more intelligible, 35
Than those that with the stars do fribble.

This

Ver. 25.] *Apply to wizards. Run after, in the edition of 1664.*

HUDIBRAS, PART II. CANTO III. 225

This Hudibras by proof found true,
 As in due time and place we'll shew :
 For he with beard and face made clean,
 Being mounted on his steed again 40
 (And Ralpho got a cock-horse too,
 Upon his beast, with much ado)
 Advanc'd on for the Widow's house,
 T' acquit himself, and pay his vows ;
 When various thoughts began to bustle, 45
 And with his inward man to juggle.
 He thought what danger might accrue,
 If she should find he swore untrue ;
 Or, if his Squire or he should fail,
 And not be punctual in their tale, 50
 It might at once the ruin prove
 Both of his honour, faith, and love :
 But if he should forbear to go,
 She might conclude he 'ad broke his vow ;
 And that he durst not now, for shame, 55
 Appear in court to try his claim.
 This was the pen'worth of his thought,
 To pass time, and uneasy trot.
 Quoth he, In all my past adventures
 I ne'er was set so on the tenters, 60
 Or taken tardy with dilemma,
 That every way I turn does hem me,
 And with inextricable doubt
 Befets my puzzled wits about :
 For though the Dame has been my bail, 65
 To free me from enchanted jail,

Yet as a dog, committed close
 For some offence, by chance breaks loose,
 And quits his clog; but all in vain,
 He still draws after him his chain : 70
 So though my ankle she has quitted,
 My heart continues still committed;
 And like a bail'd and mainpriz'd lover,
 Although at large, I am bound over :
 And when I shall appear in court 75
 To plead my cause, and answer for 't,
 Unless the judge do partial prove,
 What will become of me and love ?
 For if in our account we vary,
 Or but in circumstance miscarry ; 80
 Or if she put me to strict proof,
 And make me pull my doublet off,
 To shew, by evident record,
 Writ on my skin, I 've kept my word,
 How can I e'er expect to have her, 85
 Having demurr'd unto her favour ?
 But faith, and love, and honour lost,
 Shall be reduc'd t' a Knight o' th' Post ?
 Beside, that stripping may prevent
 What I 'm to prove by argument, 90
 And justify I have a tail,
 And that way, tob, my proof may fail.
 Oh ! that I could enucleate,
 And solve the problems of my fate ;
 Or find, by necromantic art, 95
 How far the Destinies take my part ;

For

For if I were not more than certain
To win and wear her and her fortune,
I'd go no farther in this courtship,
To hazard soul, estate, and worship: 100
For though an oath obliges not,
Where any thing is to be got
(As thou hast prov'd), yet 'tis profane,
And sinful, when men swear in vain.

Quoth Ralph, Not far from hence doth dwell 105
A cunning man, hight Sidrophel,
That deals in Destiny's dark counsels,
And sage opinions of the Moon sells;
To whom all people, far and near,
On deep importances repair; 110
When brass and pewter hap to stray,
And linen slinks out o' the way;
When geese and pullen are seduc'd,
And sows of sucking pigs are chows'd;
When cattle feel indisposition, 115
And need th' opinion of phylician;
When murrain reigns in hogs or sheep,
And chickens languish of the pip;
When yest and outward means do fail,
And have no power to work on ale; 120

When

Ver. 106.] William Lilly, the famous astrologer of those times, who in his yearly almanacks foretold victories for the Parliament with as much certainty as the preachers did in their sermons.

When butter does refuse to come,
 And love proves cross and humour some;
 To him with questions, and with urine,
 They for discovery flock, or curing.

Quoth Hudibras, This Sidrophel 125
 I've heard of, and should like it well,
 If thou canst prove the Saints have freedom
 To go to forcerers when they need them.

Says Ralpho, There's no doubt of that;
 Those principles I quoted late 130
 Prove that the Godly may alledge
 For any thing their privilege,
 And to the devil himself may go,
 If they have motives thereunto:

For, as there is a war between 135
 The devil and them, it is no sin,
 If they by subtle stratagem
 Make use of him, as he does them.

Has not this present Parliament
 A ledger to the devil sent, 140
 Fully impower'd to treat about
 Finding revolted witches out?

And has not he, within a year,
 Hang'd three score of them in one shire?
 Some only for not being drown'd, 145

And some for sitting above ground,
 Whole days and nights, upon their breeches,
 And feeling pain, were hang'd for witches;
 And some for putting knavish tricks
 Upon green geese and turkey-chicks, 150

Or

Or pigs that suddenly deceast
 Of griefs unnatural, as he guest ;
 Who after prov'd himself a witch,
 And made a rod for his own breech.
 Did not the devil appear to Martin 155
 Luther in Germany, for certain ?
 And would have gull'd him with a trick,
 But Mart. was too, too politick.
 Did he not help the Dutch to purge,
 At Antwerp, their cathedral church ? 160
 Sing catches to the Saints at Mascon,
 And tell them all they came to ask him ?
 Appear in divers shapes to Kelly,
 And speak i' th' Nun of Loudon's belly ?
 Meet with the Parliament's Committee, 165
 At Woodstock, on a personal treaty ?
 At Sarum take a cavalier,
 I' th' Cause's service, prisoner ?
 As Withers in immortal rhyme
 Has register'd to after-time. 170
 Do not our great Reformers use
 This Sidrophel to forebode news ;
 To write of victories next year,
 And castles taken yet i' th' air ?
 Of

Ver. 169.] This Withers was a Puritanical officer
 in the Parliament army, and a great pretender to poe-
 try, as appears from his Poems enumerated by A.
 Wood.

Of battles fought at sea, and ships 175
 Sunk two years hence, the last eclipse ?
 A total o'erthrow given the King
 In Cornwall, horse and foot, next spring ?
 And has not he point-blank foretold
 Whatsoe'er the Close Committee would ? 180
 Made Mars and Saturn for the Cause,
 The Moon for fundamental laws ?
 The Ram, the Bull, and Goat, declare
 Against the Book of Common-Prayer ?
 The Scorpion take the Protestation, 185
 And Bear engage for Reformation ?
 Made all the Royal stars recant,
 Compound, and take the Covenant ?
 Quoth Hudibras, The case is clear
 The Saints may' employ a conjurer, 190
 As thou hast prov'd it by their practice ;
 No argument like matter of fact is :
 And we are best of all led to
 Men's principles by what they do.
 Then let us strait advance in quest 195
 Of this profound gymnosophist,
 And, as the Fates and he advise,
 Pursue or wave this enterprise.
 This said, he turn'd about his steed,
 And estsoons on th' adventure rid ; 200
 Where leave we him and Ralph awhile,
 And to the conjurer turn our style,
 To let our reader understand
 What 's useful of him before-hand.

HUDIBRAS, PART II. CANTO III. 231

He had been long towards mathematics, 205
 Optics, philosophy, and statics,
 Magic, horoscopy, astrology,
 And was old dog at physiology ;
 But as a dog that turns the spit
 Bestirs himself, and plies his feet 210
 To climb the wheel, but all in vain,
 His own weight brings him down again,
 And still he 's in the self-same place
 Where at his setting out he was ;
 So in the circle of the arts 215
 Did he advance his natural parts,
 Till falling back still, for retreat,
 He fell to juggle, cant, and cheat :
 For as those fowls that live in water
 Are never wet, he did but smatter ; 220
 Whate'er he labour'd to appear,
 His understanding still was clear ;
 Yet none a deeper knowledge boasted,
 Since old Hodge Bacon, and Bob Grosted.

Th'

Ver. 224.] Roger Bacon, commonly called *Friar Bacon*, lived in the reign of our Edward I. and for some little skill he had in the mathematicks, was by the rabble accounted a conjurer, and had the sottish story of the Brazen Head fathered upon him by the ignorant Monks of those days.

Ibid.] Bishop Grosted was Bishop of Lincoln, 20th Henry III. *A. D.* 1235. "He was suspected by the clergy to be a conjurer ; for which crime he was deprived by Pope Innocent IV. and summoned to ap-

Q 4.

"pear

Th' intelligible world he knew, 225
 And all men dream on 't to be true,
 That in this world there 's not a wart
 That has not there a counterpart;
 Nor can there on the face of ground
 An individual beard be found 230
 That has not, in that foreign nation,
 A fellow of the self-same fashion;
 So cut, so colour'd, and so curl'd,
 As those are in th' inferior world.
 He 'ad read Dee's prefaces before, 235
 The Devil, and Euclid, o'er and o'er;
 And all th' intrigues 'twixt him and Kelly,
 Lescus and th' Emperor, would tell ye:
 But with the moon was more familiar
 Than e'er was almanac well-willer; 240
 Her secrets understood so clear,
 That some believ'd he had been there;

Knew

"pear at Rome." But this is a mistake; for the Pope's antipathy to him was occasioned by his frankly expostulating with him (both personally and by letter) on his encroachments upon the English church and monarchy. He was persecuted by Pope Innocent, but it is not certain that he was deprived, though Bale thinks he was.

Ver. 235.] Dee was a Welshman, and educated at Oxford, where he commenced Doctor, and afterwards travelled into foreign parts, in quest of chemistry, &c.

Ver. 238.] Albertus Lascus, Lasky, or Alasco, Prince Palatine of Poland, concerned with Dee and Kelly.

Knew when she was in fittest mood
 For cutting corns, or letting blood;
 When for anointing scabs or itches, 245
 Or to the bum applying leeches;
 When sows and bitches may be spay'd,
 And in what sign best cyder 's made;
 Whether the wane be, or increase,
 Best to set garlic, or sow pease; 250
 Who first found out the man i' th' moon,
 That to the Ancients was unknown;
 How many dukes, and earls, and peers,
 Are in the planetary spheres;
 Their airy empire and command, 255
 Their several strengths by sea and land;
 What factions they 'ave, and what they drive at
 In public vogue, or what in private:
 With what designs and interests
 Each party manages contests. 260
 He made an instrument to know
 If the moon shine at full or no;
 That would, as soon as e'er she shone, straight
 Whether 'twere day or night demonstrate;
 Tell what her diameter to an inch is, 265
 And prove that she 's not made of green cheese.
 It would demonstrate, that the man in
 The moon 's a sea Mediterranean;
 And that it is no dog nor bitch
 That stands behind him at his breech, 270
 But a huge Caspian sea, or lake,
 With arms, which men for legs mistake;
 How

How large a gulf his tail composes,
 And what a goodly bay his nose is ;
 How many German leagues by th' scale 275
 Cape Snout 's from Promontory Tail.
 He made a planetary gin,
 Which rats would run their own heads in,
 And come on purpose to be taken,
 Without th' expence of cheese or bacon. 280
 With lute-strings he would counterfeit
 Maggots that crawl on dish of meat ;
 Quote moles and spots on any place
 O' th' body, by the index face ;
 Detect lost maidenheads by sneezing, 285
 Or breaking wind of dames, or pissing ;
 Cure warts and corns, with application
 Of medicines to th' imagination ;
 Fright agues into dogs, and scare,
 With rhymes, the tooth-ach and catarrh ; 290
 Chace evil spirits away by dint
 Of sickle, horse-shoe, hollow-flint ;
 Spit fire out of a walnut-shell,
 Which made the Roman slaves rebel ;
 And fire a mine in China here, 295
 With sympathetic gun-powder.
 He knew whatsoever 's to be known,
 But much more than he knew would own,
 What medicine 'twas that Paracelsus
 Could make a man with, as he tells us ; 300
 What figur'd slates are best to make,
 On watery surface, duck or drake ;

What bowling-stones, in running race
 Upon a board, have swiftest pace ;
 Whether a pulse beat in the black 305
 List of a dappled louse's back ;
 If systole or diastole move
 Quickest when he 's in wrath or love ;
 When two of them do run a race,
 Whether they gallop, trot, or pace ; 310
 How many scores a flea will jump,
 Of his own length, from head to rump,
 Which Socrates and Chzerephon
 In vain assay'd so long ago ;
 Whether his snout a perfect nose is, 315
 And not an elephant's proboscis ;
 How many different specieses
 Of maggots breed in rotten cheese ;
 And which are next of kin to those
 Engender'd in a chandler's nose ; 320
 Or those not seen, but understood,
 That live in vinegar and wood.
 A paltry wretch he had, half-starv'd,
 That him in place of zany serv'd,
 Hight Whachum, bred to dash and draw, 325
 Not wine, but more unwholesome law ;

To

Ver. 317. *How many different specieses.*] *Species's*, in editions 1664, 1674, 1684. Altered to *specieses*, 1689.

Ver. 325. *Whachum.*] Journeyman to Sidrophel, who was one *Tom Jones*, a foolish Welshman. In a Key to a poem of Mr. Butler's, Whachum is said to be one
 Richard

To make 'twixt words and lines huge gaps,
 Wide as meridians in maps ;
 To squander paper, and spare ink,
 Or cheat men of their words, some think. 330
 From this, by merited degrees,
 He 'd to more high advancement rise,
 To be an under-conjurer,
 Or journeyman astrologer :
 His business was to pump and wheedle, 335
 And men with their own keys unriddle ;
 To make them to themselves give answers,
 For which they pay the necromancers ;
 To fetch and carry' intelligence
 Of whom, and what, and where, and whence, 340
 And all discoveries disperse
 Among th' whole pack of conjurers ;
 What cut-purses have left with them,
 For the right owners to redeem,
 And what they dare not vent, find out, 345
 To gain themselves and th' art repute ;
 Draw figures, schemes, and horoscopes,
 Of Newgate, Bridewell, brokers' shops,
 Of thieves ascendant in the cart,
 And find out all by rules of art : 350
 Which way a serving-man, that 's run
 With clothes or money away, is gone ;

Who

Richard Green, who published a pamphlet of about five sheets of base ribaldry, and called, *Hudibras in a Snare*. It was printed about the year 1667.

HUDIBRAS, PART II. CANTO III. 237

Who pick'd a fob at Holding-forth,
 And where a watch, for half the worth,
 May be redeem'd; or stolen plate 355
 Restor'd at conscionable rate.
 Beside all this, he serv'd his master
 In quality of poetaster,
 And rhymes appropriate could make
 "To every month i' th' almanack; 360
 When terms begin and end could tell;
 With their returns, in doggerel;
 When the Exchequer opes and shuts,
 And sowgelder with safety cuts;
 When men may eat and drink their fill, 365
 And when be temperate, if they will;
 When use, and when abstain from vice,
 Figs, grapes, phlebotomy, and spice.
 And as in prison mean rogues beat
 Hemp for the service of the great, 370
 So Whachum beat his dirty brains
 T' advance his master's fame and gains,
 And, like the devil's oracles,
 Put into doggerel rhymes his spells;
 Which, over every month's blank page 375
 I' th' almanack, strange bilks presage.
 He would an elegy compose
 On maggots squeez'd out of his nose;
 In lyric numbers write an ode on
 His mistress' eating a black-pudden; 380
 And, when imprison'd air escap'd her,
 It pust him with poetic rapture.
 His

His sonnets charm'd th' attentive crowd,
 By wide-mouth'd mortal troll'd aloud,
 That, circled with his long-ear'd guests, 385
 Like Orpheus look'd among the beasts:

A carman's horse could not pass by,
 But stood ty'd up to poetry;
 No porter's burthen pass'd along,
 But serv'd for burthen to his song: 390

Each window like a pillory appears,
 With heads thrust through, nail'd by the ears;
 All trades run in as to the sight
 Of monsters, or their dear delight

The gallow-tree, when cutting purse 395
 Breeds business for heroic verse;
 Which none does hear but would have hung
 T' have been the theme of such a song.

Those two together long had liv'd,
 In mansion prudently contriv'd, 400

Where neither tree nor house could bar
 The free detection of a star;
 And nigh an ancient obelisk
 Was rais'd by him, found out by Fisk,
 On which was written, not in words, 405
 But hieroglyphic mute of birds,

Many

Ver. 404.] Mr. Butler alludes to one *Fisk*, of whom Lilly observes, that he was a licentiate in physic, and born near Framlingham in Suffolk; was bred at a country school, and design'd for the university, but went not thither, studying physic and astrology at home, which afterwards he practis'd at Colchester; after which he came to London, and practis'd there.

HUDIBRAS, PART II. CANTO III. 239

Many rare pithy saws, concerning
 The worth of astrologic learning :
 From top of this there hung a rope,
 To which he fasten'd telescope, 410
 The spectacles with which the stars
 He reads in smallest characters.
 It happen'd as a boy, one night,
 Did fly his tarsel of a kite,
 The strangest long-wing'd hawk that flies, 415
 That, like a bird of Paradise,
 Or herald's martlet, has no legs,
 Nor hatches young ones, nor lays eggs ;
 His train was six yards long, milk-white,
 At th' end of which there hung a light, 420
 Inclos'd in lantern made of paper,
 That far off like a star did appear :
 This Sidrophel by chance espy'd,
 And with amazement staring wide,
 Bless us ! quoth he, what dreadful wonder 425
 Is that appears in heaven yonder ?
 A comet, and without a beard !
 Or star that ne'er before appear'd ?
 I'm certain 'tis not in the scrawl
 Of all those beasts, and fish, and fowl, 430
 With which, like Indian plantations,
 The learned stock the constellations ;
 Nor those that drawn for signs have been
 To th' houses where the planets inn.
 It must be supernatural, 435
 Unless it be that cannon-ball
 That,

That, shot i' th' air point-blank upright,
 Was borne to that prodigious height
 That, learn'd philosophers maintain,
 It ne'er came backwards down again, 440
 But in the airy region yet

Hangs, like the body of Mahomet:
 For if it be above the shade
 That by the earth's round bulk is made,
 'Tis probable it may, from far, 445
 Appear no bullet, but a star.

This said, he to his engine flew,
 Plac'd near at hand, in open view,
 And rais'd it till it level'd right
 Against the glow-worm tail of kite, 450
 Then peeping through, Bless us! (quoth he)
 It is a planet, now, I see;

And, if I err not, by his proper
 Figure, that 's like tobacco-stopper,
 It should be Saturn: yes, 'tis clear 455

'Tis Saturn; but what makes him there?
 He 's/got between the Dragon's tail
 And farther leg behind o' th' Whale;
 Pray Heaven divert the fatal omen,

For 'tis a prodigy not common, 460
 And can no less than the world's end,
 Or Nature's funeral, portend.

With that he fell again to pry,
 Through perspective, more wistfully,
 When, by mischance, the fatal string, 465
 That kept the towering fowl on wing,

Breaking,

HUDIBRAS, PART II. CANTO III. 241

Breaking, down fell the star. Well shot,
 Quoth Whachum, who right wisely thought
 He 'ad level'd at a star, and hit it;
 But Sidrophel, more subtil-witted, 470
 Cry'd out, What horrible and fearful
 Portent is this, to see a star fall?
 It threatens Nature, and the doom
 Will not be long before it come!
 When stars do fall, 'tis plain enough 475
 The day of judgment 's not far off;
 As lately 'twas reveal'd to Sedgwick,
 And some of us find out by magick:
 Then, since the time we have to live
 In this world 's shorten'd, let us strive 480
 To make our best advantage of it,
 And pay our losses with our profit.

This feat fell out not long before
 The Knight, upon the forenam'd score,

In

Ver. 477.] William Sedgwick, a whimsical enthusiast, sometimes a Presbyterian, sometimes an Independent, and at other times an Anabaptist; sometimes a prophet, and pretended to foretel things, out of the pulpit, to the destruction of ignorant people; at other times pretended to revelations; and, upon pretence of a vision that Doomsday was at hand, he retired to the house of Sir Francis Russel in Cambridgeshire; and, finding several gentlemen at bowls, called upon them to prepare for their dissolution; telling them that he had lately received a revelation that Doomsday would be some day the week following. Upon which they ever after called him *Doomsday Sedgwick*.

In quest of Sidrophel advancing, 485
 Was now in prospect of the mansion;
 Whom he discovering, turn'd his glafs,
 And found far off 'twas Hudibras.

Whachum (quoth he) look yonder, some
 To try or use our art are come: 490
 The one 's the learned Knight;—seek out,
 And pump them what they come about.

Whachum advanc'd, with all submiss'ness
 T' accost them, but much more their business:
 He held a stirrup, while the Knight 495
 From leathern Bare-bones did alight;
 And taking from his hand the bridle,
 Approach'd, the dark Squire to unriddle.

He gave him first the time o' th' day,
 And welcom'd him, as he might say: 500
 He ask'd him whence they came, and whither
 Their business lay? Quoth Ralpho, Hither.

Did you not lose?—Quoth Ralpho, Nay.
 Quoth Whachum, Sir, I meant your way!
 Your Knight, quoth Ralpho, is a lover, 505
 And pains intolerable doth suffer;

For lovers' hearts are not their own hearts,
 Nor lights, nor lungs, and so forth downwards.
 What time?—Quoth Ralpho, Sir, too long,
 Three years it off and on has hung.— 510

Quoth he, I meant what time o' the day 'tis;
 Quoth Ralpho, Between seven and eight 'tis.
 Why then (quoth Whachum) my small art
 Tells me the dame has a hard heart,

Or great estate.—Quoth Ralpho, A jointer, 515
 Which makes him have so hot a mind t' her.
 Meanwhile the Knight was making water,
 Before he fell upon the matter;
 Which having done, the Wizard steps in,
 To give him suitable reception; 520
 But kept his business at a bay,
 Till Whachum put him in the way;
 Who having now, by Ralpho's light,
 Expounded th' errand of the Knight,
 And what he came to know, drew near, 525
 To whisper in the conjurer's ear;
 Which he prevented thus: What was 't,
 Quoth he, that I was saying last,
 Before these gentlemen arriv'd?
 Quoth Whachum, Venus you retriev'd, 530
 In opposition with Mars,
 And no benign and friendly stars
 T' allay the effect. Quoth Wizard, So!
 In Virgo? Ha! quoth Whachum, No;
 Has Saturn nothing to do in it, 535
 One tenth of 's circle to a minute?
 'Tis well, quoth he.—Sir, you 'll excuse
 This rudeness I am forc'd to use;
 It is a scheme and face of heaven,
 As th' aspects are dispos'd this even, 540
 I was contemplating upon
 When you arriv'd; but now I 've done.
 Quoth Hudibras, If I appear
 Unseasonable in coming here

At such a time, to interrupt 545
 Your speculations, which I hop'd
 Assistance from, and come to use,
 'Tis fit that I ask your excuse.

By no means, Sir, quoth Sidrophel:
 The stars your coming did foretel; 550
 I did expect you here, and knew,
 Before you spake, your business too.

Quoth Hudibras, Make that appear,
 And I shall credit whatsoe'er
 You tell me after, on your word, 555
 Howe'er unlikely or absurd.

You are in love, Sir, with a widow,
 Quoth he, that does not greatly heed you,
 And for three years has rid your wit
 And passion, without drawing bit; 560
 And now your business is to know
 If you shall carry her or no.

Quoth Hudibras, You're in the right,
 But how the devil you come by 't
 I can't imagine; for the stars 565
 I'm sure, can tell no more than a horse;
 Nor can their aspects (though you pore
 Your eyes out on them) tell you more
 Than th' oracle of sieve and sheers,
 That turns as certain as the spheres: 570
 But if the devil 's of your counsel,
 Much may be done, my noble Donzel;
 And 'tis on his account I come,
 To know from you my fatal doom.

Quoth

HUDIBRAS, PART II. CANTO III. 245

Quoth Sidrophel, If you suppose, 575
 Sir Knight, that I am one of those,
 I might suspect, and take th' alarm,
 Your business is but to inform;
 But if it be, 'tis ne'er the near,
 You have a wrong sown by the ear; 580
 For I assure you, for my part,
 I only deal by rules of art;
 Such as are lawful, and judge by
 Conclusions of astrology;
 But for the devil know nothing by him, 585
 But only this, that I defy him.
 Quoth he, Whatever others deem ye,
 I understand your metonymy;
 Your words of second-hand intention,
 When things by wrongful names you mention; 590
 The mystic sense of all your terms,
 That are indeed but magic charms
 To raise the devil, and mean one thing,
 And that is down-right conjuring;
 And in itself more warrantable 595
 Than cheat, or canting to a rabble,
 Or putting tricks upon the moon,
 Which by confederacy are done.
 Your ancient conjurers were wont
 To make her from her sphere dismount, 600
 And to their incantation stoop;
 They scorn'd to pore through telescope,
 Or idly play at bo-peep with her,
 To find out cloudy or fair weather,

R 3

Which

Which every almanack can tell, 603
 Perhaps as learnedly and well
 As you yourself.---Then, friend, I doubt
 You go the farthest way about :
 Your modern Indian magician
 Makes but a hole in th' earth to piss in, 610
 And straight resolves all questions by 't,
 And seldom fails to be i' th' right.
 The Rosycrucian way 's more sure
 To bring the devil to the lure ;
 Each of them has a several gin, 615
 To catch intelligences in.
 Some by the nose, with fumes, trapan them,
 As Dunstan did the devil's grannam ;
 Others with characters and words
 Catch them, as men in nets do birds ; 620
 And some with symbols, signs, and tricks,
 Engrav'd in planetary nicks,
 With their own influences will fetch them
 Down from their orbs, arrest, and catch them ;
 Make them depose and answer to 625
 All questions, ere they let them go.
 Bumbaustus kept a devil's bird
 Shut in the pummel of his sword,

That

Ver. 618.] St. Dunstan was made Archbishop of Canterbury, *anno* 961. His skill in the liberal arts and sciences (qualifications much above the genius of the age he lived in) gained him first the name of a Conjuror, and then of a Saint: he is revered as such by the Romanists, who keep a holiday in honour of him, yearly, on the 19th of May.

That taught him all the cunning pranks
Of past and future mountebanks. 630

Kelly did all his feats upon
The devil's looking-glass, a stone,
Where playing with him at bo-peep,
He solv'd all problems ne'er so deep.

Agrippa kept a Stygian pug, 635
I' th' garb and habit of a dog,
That was his tutor, and the cur
Read to th' occult philosopher,
And taught him subt'ly to maintain
All other sciences are vain. 640

To this, quoth Sidrophello, Sir,
Agrippa was no conjurer,
Nor Paracelsus, no, nor Behmen;
Nor was the dog a cacodæmon,

But

Ver 631.] This Kelly was chief seer, or, as Lilly calls him, Speculator to Dr. Dee; was born at Worcester, and bred an apothecary, and was a good proficient in chemistry, and pretended to have the grand elixir, or philosopher's stone, which Lilly tells us he made, or at least received ready-made, from a Friar in Germany, on the confines of the Emperor's dominions. He pretended to see apparitions in a crystal or beryl looking-glass (or a round stone like a crystal). Alasco, Palatine of Poland, Pucel, a learned Florentine, and Prince Rosemberg of Germany, the Emperor's Viceroy in Bohemia, were long of the society with him and Dr. Dee, and often present at their apparitions, as was once the King of Poland himself: but Lilly observes, that he was so wicked that the angels would not appear to him willingly, nor be obedient to him.

But a true dog, that would shew tricks 645
 For th' Emperor, and leap o'er sticks;
 Would fetch and carry, was more civil
 Than other dogs, but yet no devil;
 And whatsoe'er he 's said to do,
 He went the self-same way we go. 650
 As for the Rosycrofs philosophers,
 Whom you will have to be but forcerers,
 What they pretend to is no more
 Than Trismegistus did before,
 Pythagoras, old Zoroaster, 655
 And Apollonius their master,
 To whom they do confess they owe
 All that they do, and all they know.

Quoth Hudibras, Alas! what is 't t' us
 Whether 'twas said by Trismegistus, 660
 If it be nonsense, false, or mystic,
 Or not intelligible, or sophistic?
 'Tis not antiquity, nor author,
 That makes truth Truth, although Time's daughter;
 'Twas he that put her in the pit, 665
 Before he pull'd her out of it;
 And as he eats his sons, just so
 He feeds upon his daughters too.
 Nor does it follow, 'cause a herald
 Can make a gentleman, scarce a year old, 670
 To

Ver. 669, 670.] Such gentry were Thomas Pury the
 elder, first a weaver in Gloucester, then an ignorant
 solicitor. John Blackston, a poor shopkeeper of New-
 castle.

To be descended of a race
Of ancient kings in a small space,
That we should all opinions hold
Authentic, that we can make old.

Quoth Sidrophel, It is no part 675
Of prudence to cry down an art,
And what it may perform deny,
Because you understand not why;
(As Averrhois play'd but a mean trick,
To damn our whole art for eccentric) 680
For who knows all that knowledge contains?
Men dwell not on the tops of mountains,
But on their sides, or rising's seat;
So 'tis with knowledge's vast height.
Do not the histories of all ages 685
Relate miraculous presages
Of strange turns, in the world's affairs,
Foreseen by' astrologers, soothsayers,
Chaldeans,

castle. John Birch, formerly a carrier, afterwards colonel. Richard Salway, colonel, formerly a grocer's man. Thomas Rainsborough, a skipper of Lynn, colonel and vice-admiral of England. Colonel Thomas Scot, a brewer's clerk. Colonel Philip Skippon, originally a waggoner to Sir Francis Vere. Colonel John Jones, a serving-man. Colonel Barkstead, a pitiful thimble and bodkin goldsmith. Colonel Pride, a foundling and drayman. Colonel Hewson, a one-eyed cobbler; and Colonel Harrison, a butcher. These, and hundreds more, affected to be thought gentlemen, and lorded it over persons of the first rank and quality.

Chaldeans, learn'd Genethliacs,
 And some that have writ almanacks ? 690
 The Median Emperor dreamt his daughter
 Had pift all Asia under water,
 And that a vine, sprung from her haunches,
 O'erspread his empire with its branches ;
 And did not soothsayers expound it, 695
 As after by th' event he found it ?
 When Cæsar in the senate fell,
 Did not the sun eclips'd foretell,
 And, in resentment of his slaughter,
 Look'd pale for almost a year after ? 700
 Augustus having, by' oversight,
 Put on his left shoe 'fore his right,
 Had like to have been slain that day,
 By soldiers mutinying for pay.
 Are there not myriads of this sort, 705
 Which stories of all times report ?
 Is it not ominous in all countries,
 When crows and ravens croak upon trees ?
 The Roman senate, when within
 The city walls an owl was seen, 710
 Did cause their clergy, with lustrations,
 (Our Synod calls Humiliations)
 The round-fac'd prodigy t' avert
 From doing town or country hurt.
 And if an owl have so much power, 715
 Why should not planets have much more,
 That in a region far above
 Inferior fowls of the air move,

And

HUDIBRAS, PART II. CANTO III. 251

And should see further, and foreknow
More than their augury below ? 730

Though that once serv'd the polity
Of mighty states to govern by ;
And this is what we take in hand
By powerful Art to understand ;
Which, how we have perform'd, all ages 735

Can speak th' events of our presages.
Have we not lately, in the moon,
Found a new world, to th' old unknown ?
Discover'd sea and land, Columbus
And Magellan could never compass ? 738
Made mountains with our tubes appear,
And cattle grazing on them there ?

Quoth Hudibras, You lie so ope,
That I, without a telescope,
Can find your tricks out, and descry 735
Where you tell truth, and where you lye :
For Anaxagoras, long ago,
Saw hills, as well as you, i' th' moon,
And held the sun was but a piece
Of red-hot iron as big as Greece ; 740
Believ'd the heavens were made of stone,
Because the sun had voided one ;
And, rather than he would recant
Th' opinion, suffer'd banishment.

But what, alas ! is it to us, 745
Whether i' th' moon men thus or thus
Do eat their porridge, cut their corns,
Or whether they have tails or horns ?

What trade from thence can you advance,
 But what we nearer have from France ? 750
 What can our travellers bring home,
 That is not to be learnt at Rome ?
 What politics, or strange opinions,
 That are not in our own dominions ?
 What science can be brought from thence, 755
 In which we do not here commence ?
 What revelations, or religions,
 That are not in our native regions ?
 Are sweating lanterns, or screen-fans,
 Made better there than they 're in France ? 760
 Or do they teach to sing and play
 O' th' guitar there a newer way ?
 Can they make plays there, that shall fit
 The public humour with less wit ?
 Write wittier dances, quainter shows, 765
 Or fight with more ingenious blows ?
 Or does the man i' th' moon look big,
 And wear a huger periwig ?
 Shew in his gait, or face, more tricks
 Than our own native lunaticks ? 770
 But if we' outdo him here at home,
 What good of your design can come ?
 As wind i' th' hypocondres pent,
 Is but a blast if downward sent ;
 But if it upward chance to fly, 775
 Becomes new-light and prophecy :
 So when your speculations tend
 Above their just and useful end,

HUDIBRAS, PART II. CANTO III. 253

Although they promise strange and great
Discoveries of things far set, 780
They are but idle dreams and fancies,
And favour strongly of the ganzas.
Tell me but what 's the natural cause
Why on a sign no painter draws
The full-moon ever, but the half? 785
Resolve that with your Jacob's staff;
Or why wolves raise a hubbub at her,
And dogs howl when she shines in water?
And I shall freely give my vote,
You may know something more remote. 790

At this deep Sidrophel look'd wise,
And, staring round with owl-like eyes,
He put his face into a posture
Of sapience, and began to bluster;
For, having three times shook his head, 795
To stir his wit up, thus he said:
Art has no mortal enemies.
Next ignorance, but owls and geese;
Those consecrated geese, in orders,
That to the Capitol were warders, 800
And being then upon patrol,
With noise alone beat off the Gaul;
Or those Athenian sceptic owls,
That will not credit their own souls,
Or any science understand, 805
Beyond the reach of eye or hand;
But, measuring all things by their own
Knowledge, hold nothing 's to be known:

Those

Those wholesale critics, that in coffee-
 Houses cry down all philosophy, 810
 And will not know upon what ground
 In Nature we our doctrine found,
 Although with pregnant evidence
 We can demonstrate it to sense,
 As I just now have done to you, 815
 Foretelling what you came to know.
 Were the stars only made to light
 Robbers and burglars by night?
 To wait on drunkards, thieves, gold-finders,
 And lovers solacing behind doors, 820
 Or giving one another pledges
 Of matrimony under hedges?
 Or witches simpling, and on gibbets
 Cutting from malefactors snippets?
 Or from the pillory tips of ears 825
 Of rebel-saints and perjurers?
 Only to stand by, and look on,
 But not know what is said or done?
 Is there a constellation there
 That was not born and bred up here; 830
 And therefore cannot be to learn
 In any inferior concern?
 Were they not, during all their lives,
 Most of them pirates, whores, and thieves?
 And is it like they have not still 835
 In their old practices some skill?
 Is there a planet that by birth
 Does not derive its house from earth;
 And

HUDIBRAS, PART II. CANTO III. 255

And therefore probably must know,

What is and hath been done below ? 840

Who made the Balance, or whence came

The Bull, the Lion, and the Ram ?

Did not we here the Argo rig,

Make Berenice's periwig ?

Whose livery does the coachman wear ? 845

Or who made Cassiopeia's chair ?

And therefore, as they came from hence,

With us may hold intelligence.

Plato deny'd the world can be

Govern'd without geometry, 850

(For money being the common scale

Of things, by measure, weight, and tale,

In all th' affairs of church and state,

'Tis both the balance and the weight)

Then much less can it be without 855

Divine astrology made out ;

That puts the other down in worth,

As far as heaven 's above the earth.

These reasons (quoth the Knight) I grant

Are something more significant 860

Than any that the learned use

Upon this subject to produce ;

And yet they 're far from satisfactory,

T' establish and keep up your factory.

Th' Egyptians say, the sun has twice 865

Shifted his setting and his rise ;

Twice has he risen in the west,

As many times set in the east ;

But

But whether that be true or no,
 The devil any of you know. 870
 Some hold the heavens, like a top,
 Are kept by circulation up,
 And, were 't not for their wheeling round,
 They'd instantly fall to the ground ;
 As sage Empedocles of old, 875
 And from him modern authors, hold.
 Plato believ'd the sun and moon
 Below all other planets run.
 Some Mercury, some Venus, seat
 Above the Sun himself in height. 880
 The learned Scaliger complain'd
 'Gainst what Copernicus maintain'd,
 That, in twelve hundred years and odd,
 The sun had left its ancient road,
 And nearer to the earth is come, 885
 'Bove fifty thousand miles from home ;
 Swore 'twas a most notorious flam,
 And he that had so little shame
 To vent such fopperies abroad,
 Deserv'd to have his rump well claw'd ; 890
 Which Monsieur Bodin hearing, swore
 That he deserv'd the rod much more,
 That durst upon a truth give doom,
 He knew less than the Pope of Rome.

Cardan

Ver. 873. *And were 't not.*] *And 'twere not*, in the four first editions. Altered in edit. 1689.

Ver. 894. *He knew less, &c.*] *He knew no more, &c.* two first editions 1664.

HUDIBRAS, PART II. CANTO III. 257

Cardan believ'd great states depend 895

Upon the tip o' th' Bear's-tail's end,
That, as she whisk'd it towards the sun,
Strow'd mighty empires up and down ;
Which others say must needs be false,
Because your true bears have no tails. 900

Some say the Zodiac constellations
Have long since chang'd their antique stations
Above a sign, and prove the same
In Taurus now, once in the Ram ;
Affirm the Trigons chopp'd and chang'd, 905

The watery with the fiery rang'd ;
Then how can their effects still hold
To be the same they were of old ?
This, though the art were true, would make
Our modern soothsayers mistake ; 910

And is one cause they tell more lyes,
In figures and nativities,
Than th' old Chaldean conjurers,
In so many hundred thousand years ;
Beside their nonsense in translating, 915
For want of Accidence and Latin, ,

Like

Ver. 901.] This and the three following lines inserted
1674. In the first editions of 1664, they stand thus :

Some say the stars i' th' Zodiack,
Are more than a whole sign gone back :
Since Ptolemy ; and prove the same
In Taurus now, then in the Ram.

Like Idus, and Calendæ, English
 The Quarter-days, by skilful linguist;
 And yet, with canting, sleight, and cheat,
 'Twill serve their turn to do the feat; 920
 Make fools believe in their foreseeing
 Of things before they are in being;
 To swallow gudgeons ere they 're catch'd,
 And count their chickens ere they 're hatch'd;
 Make them the constellations prompt, 925
 And give them back their own account;
 But still the best to him that gives
 The best price for 't, or best believes.
 Some towns, some cities, some, for brevity,
 Have cast the 'versal world's nativity, 930
 And made the infant-stars confess,
 Like fools or children, what they please.
 Some calculate the hidden fates
 Of monkeys, puppy-dogs, and cats;
 Some running-nags, and fighting-cocks; 935
 Some love, trade, law-suits, and the pox:
 Some take a measure of the lives
 Of fathers, mothers, husbands, wives;
 Make opposition, trine, and quartile,
 Tell who is barren and who fertile; 940
 As if the planets' first aspect
 The tender infant did infect
 In soul and body, and in fil
 All future good and future ill;
 Which in their dark fatal'ties lurking, 945
 At destin'd periods fall a-working,

HUDIBRAS, PART II. CANTO III. 259

And break out, like the hidden seeds
Of long diseases, into deeds,
In friendships, enmities, and strife,
And all th' emergencies of life : 950
No sooner does he peep into
The world, but he has done his do,
Catch'd all diseases, took all physick
That cures or kills a man that is sick :
Marry'd his punctual dose of wives, 955
Is cuckolded, and breaks, or thrives.
There 's but the twinkling of a star
Between a man of peace and war ;
A thief and justice, fool and knave,
A huffing officer and a slave ; 960
A crafty lawyer and pick-pocket,
A great philosopher and a blockhead ;
A formal preacher and a player,
A learn'd physician and manslayer :
As if men from the stars did suck 965
Old-age, diseases, and ill-luck,
Wit, folly, honour, virtue, vice,
Trade, travel, women, claps, and dice,
And draw, with the first air they breathe,
Battle and murder, sudden death. 970
Are not these fine commodities
To be imported from the skies,

S 2

And

Ver. 956. *Is cuckolded.*] *Cookolded*, in the two first editions of 1664.

And vended here among the rabble,
 For staple goods and warrantable?
 Like money by the Druids borrow'd, 975
 In th' other world to be restored.

Quoth Sidrophel, To let you know
 You wrong the art, and artists too,
 Since arguments are lost on those
 That do our principles oppose, 980
 I will (although I 've done 't before)
 Demonstrate to your sense once more,
 And draw a figure that shall tell you
 What you, perhaps, forget befel you,
 By way of horary inspection, 985
 Which some account our worst erection.

With that he circles draws, and squares,
 With cyphers, astral characters,
 Then looks them o'er to understand them,
 Although set down hab-nab, at random. 990

Quoth he, This scheme of th' heavens set,
 Discovers how in fight you met,
 At Kingston, with a May-pole idol,
 And that y' were bang'd both back and side well;
 And, though you overcame the Bear, 995
 The Dogs beat you at Brentford fair;
 Where sturdy butchers broke your noddle,
 And handled you like a fop-doodle.

Quoth Hudibras, I now perceive
 You are no conjurer, by your leave : 1000
 That paltry story is untrue,
 And forg'd to cheat such gulls as you,

Not

HUDIBRAS, PART II. CANTO III. 261

Not true! quoth he; Howe'er you vapour,
 I can what I affirm make appear;
 Whachum shall justify it t' your face, 1005
 And prove he was upon the place:
 He play'd the saltinbancho's part,
 Transform'd t' a Frenchman by my art;
 He stole your cloak, and pick'd your pocket,
 Chows'd and caldes'd ye like a blockhead; 1010
 And what you lost I can produce,
 If you deny it, here i' th' house.

Quoth Hudibras, I do believe
 That argument 's demonstrative;
 Ralpho, bear witness, and go fetch us 1015
 A constable to seize the wretches;
 For though they 're both false knaves and cheats,
 Impostors, jugglers, counterfeits,
 I'll make them serve for perpendiculars,
 As true as e'er were us'd by bricklayers. 1020
 They 're guilty, by their own confessions,
 Of felony; and at the Sessions,
 Upon the bench, I will so handle them,
 That the vibration of this pendulum
 Shall make all tailors' yards of one 1025
 Unanimous opinion;
 A thing he long has vapour'd of,
 But now shall make it out by proof.

Quoth Sidrophel, I do not doubt
 To find friends that will bear me out; 1030
 Nor have I hazarded my art,
 And neck, so long on the State's part,

S 3

To

Ver. 1010. *Caldes'd.*] Put the fortune-teller on him.

To be expos'd, i' th' end, to suffer
By such a braggadocio huffer.

Huffer! quoth Hudibras, this sword 1035
Shall down thy false-throat cram that word.

Ralpho, make haste, and call an officer,
To apprehend this Stygian sophister;
Mean-while I'll hold them at a bay,
Lest he and Whachum run away. 1040

But Sidrophel, who from th' aspect
Of Hudibras did now erect
A figure worse portending far
Than that of most malignant star,
Believ'd it now the fittest moment 1045

To shun the danger that might come on 't,
While Hudibras was all alone,
And he and Whachum, two to one.
This being resolv'd, he spy'd, by chance,
Behind the door, an iron lance, 1050

That many a sturdy limb had gor'd,
And legs, and loins, and shoulders bor'd;
He snatch'd it up, and made a pass,
To make his way through Hudibras.
Whachum had got a fire-fork, 1055

With which he vow'd to do his work;
But Hudibras was well prepar'd,
And stoutly stood upon his guard:
He put by Sidrophello's thrust,
And in right manfully he rusht; 1060

The weapon from his gripe he wrung,
And laid him on the earth along.

Whachum

HUDIBRAS, PART II. CANTO III. 263

Whachum his sea-coal prong threw by,
 And basely turn'd his back to fly ;
 But Hudibras gave him a twitch, 1065
 As quick as lightning, in the breech,
 Just in the place where honour 's lodg'd,
 As wise philosophers have judg'd,
 Because a kick in that place more
 Hurts honour, than deep wounds before. 1070

Quoth Hudibras, The stars determine
 You are my prisoners, base vermin :
 Could they not tell you so, as well
 As what I came to know foretel ?
 By this what cheats you are we find, 1075
 That in your own concerns are blind.
 Your lives are now at my dispose,
 To be redeem'd by fine or blows :
 But who his honour would defile,
 To take, or sell, two lives so vile ? 1080
 I'll give you quarter ; but your pillage,
 The conquering warrior's crop and tillage,
 Which with his sword he reaps and plows,
 That 's mine, the law of arms allows.

This said in haste, in haste he fell 1085
 To rummaging of Sidrophel.
 First he expounded both his pockets,
 And found a watch, with rings and lockets,
 Which had been left with him t' erect
 A figure for, and so detect ; 1090
 A copper-plate, with almanacks
 Engrav'd upon 't, with other knacks.

Of Booker's, Lilly's, Sarah Jimmers,
 And blank-schemes to discover nimmers;
 A moon-dial, with Napier's bones, 1095
 And several constellation stones,
 Engrav'd in planetary hours,
 That over mortals had strange powers
 To make them thrive in law or trade,
 And stab or poison to evade; 1100
 In wit or wisdom to improve,
 And be victorious in love.
 Whachum had neither cross nor pile,
 His plunder was not worth the while;
 All which the conqueror did discompt, 1105
 To pay for curing of his rump.
 But Sidrophel, as full of tricks
 As Rota-men of politicks,
 Straight cast about to over-reach
 Th' unwary conqueror with a fetch, 1110
 And make him glad, at least, to quit
 His victory, and fly the pit,
 Before the secular prince of darkness
 Arriv'd to seize upon his carcase:

And

[Ver. 1093.] John Booker was born in Manchester,
 and was a famous astrologer in the time of the Civil
 wars. He was a great acquaintance of Lilly's; and
 so was this Sarah Jimmers, whom Lilly calls *Sarah
 Shelborn*, a great speculatrix. He owns he was very
 familiar with her (*quod nota*); so that it is no wonder
 that the Knight found several of their knick-knacks
 in Sidrophel's cabinet.

And as a fox, with hot pursuit 1115
 Chac'd through a warren, casts about
 To save his credit, and among
 Dead vermin on a gallows hung,
 And while the dogs run underneath,
 Escap'd (by counterfeiting death) 1120
 Not out of cunning, but a train
 Of atoms jostling in his brain,
 As learn'd philosophers give out;
 So Sidrophello cast about,
 And fell to 's wonted trade again, 1125
 To feign himself in earnest slain:
 First stretch'd out one leg, then another,
 And, seeming in his breast to smother
 A broken sigh; quoth he, Where am I?
 Alive, or dead? or which way came I 1130
 Through so immense a space so soon?
 But now I thought myself i' th' moon,
 And that a monster, with huge whiskers,
 More formidable than a Switzer's,
 My body through and-through had drill'd, 1135
 And Whachum by my side had kill'd;
 Had cross-examin'd both our hose,
 And plunder'd all we had to lose:
 Look, there he is! I see him now,
 And feel the place I am run through: 1140
 And there lies Whachum by my side
 Stone dead, and in his own blood dy'd.
 Oh! oh! with that he fetch'd a groan,
 And fell again into a swoon,

Shut

Shut both his eyes, and stopt his breath, 1145
 And to the life out-acted death,
 That Hudibras, to all appearing,
 Believ'd him to be dead as herring.
 He held it now no longer safe
 To tarry the return of Ralph, 1150
 But rather leave him in the lurch:
 Thought he, he has abus'd our Church,
 Refus'd to give himself one firke
 To carry on the Public Work;
 Despis'd our Synod-men like dirt, 1155
 And made their Discipline his sport;
 Divulg'd the secrets of their Classes,
 And their Conventions prov'd high-places;
 Disparag'd their tythe-pigs, as Pagan,
 And set at nought their cheese and bacon; 1160
 Rail'd at their Covenant, and jeer'd
 Their reverend Parsons, to my beard;
 For all which scandals to be quit
 At once, this juncture falls out fit.
 I'll make him henceforth to beware, 1165
 And tempt my fury if he dare:
 He must at least hold up his hand,
 By twelve freeholders to be scann'd,
 Who, by their skill in palmistry,
 Will quickly read his destiny, 1170
 And make him glad to read his lesson,
 Or take a turn for 't at the Session,
 Unless his light and gifts prove truer
 Than ever yet they did, I'm sure;

For

HUDIBRAS, PART II. CANTO III. 267

For if he 'scape with whipping now, 1175
 'Tis more than he can hope to do;
 And that will disengage my Conscience
 Of th' obligation, in his own sense:
 I'll make him now by force abide
 What he by gentle means deny'd, 1180
 To give my honour satisfaction,
 And right the Brethren in the action.
 This being resolv'd, with equal speed
 And conduct he approach'd his steed,
 And, with activity unwont, 1185
 Assay'd the lofty beast to mount;
 Which once atchiev'd, he spurr'd his palfry,
 To get from th' enemy and Ralph free;
 Left danger, fears, and foes behind,
 And beat, at least three lengths, the wind. 1190

A N

HEROICAL EPISTLE*

O F

HUDIBRAS TO SIDROPHEL.

Ecce iterum Crispinus.—

WELL, Sidrophel, though 'tis in vain
 To tamper with your crazy brain,
 Without trepanning of your scull,
 As often as the moon 's at full,
 'Tis not amiss, ere ye 're giv'n o'er, 5
 To try one desperate medicine more ;

For

* This Epistle was published ten years after the Third Canto of this Second Part, to which it is now annexed, namely, in the year 1674; and is said, in a Key to a burlesque poem of Mr. Butler's, published 1706, p. 13, to have been occasioned by Sir Paul Neal, a conceited virtuoso, and member of the Royal Society, who constantly affirmed that Mr. Butler was not the Author of Hudibras, which gave rise to this Epistle; and by some he has been taken for the real Sidrophel of the Poem. This was the gentleman who, I am told, made a great discovery of an elephant in the moon, which, upon examination, proved to be no other than a mouse which had mistaken its way, and got into his telescope. See *The Elephant in the Moon*, in the second volume of Butler's Poems.

HUDIBRAS TO SIDROPHEL. 269

For, where your case can be no worse,
 The desperat'it is the wisest course.
 Is 't possible that you, whose ears
 Are of the tribe of Issachar's, 10
 And might (with equal reason) either
 For merit, or extent of leather,
 With William Pryn's, before they were
 Retrench'd and crucify'd, compare,
 Should yet be deaf against a noise 15
 So roaring as the public voice?
 That speaks your virtues free and loud,
 And openly in every crowd,
 As loud as one that sings his part
 T' a wheel-barrow or turnip-cart, 20
 Or your new nick'd-nam'd old invention
 To cry green-hastings with an engine;
 (As if the vehemence had stunn'd,
 And torn your drum-heads with the sound)
 And, 'cause your folly 's now no news, 25
 But overgrown, and out of use,
 Persuade yourself there 's no such matter,
 But that 'tis vanish'd out of Nature;
 When Folly, as it grows in years,
 The more extravagant appears; 30
 For who but you could be possest
 With so much ignorance and beast,
 That neither all men's scorn and hate,
 Nor being laugh'd and pointed at,
 Nor bray'd so often in a mortar, 35
 Can teach you wholesome sense and nurture;

But

But (like a reprobate) what course
 Soever us'd, grow worse and worse?
 Can no transfusion of the blood,
 That makes fools cattle, do you good? 40
 Nor putting pigs t' a bitch to nurse,
 To turn them into mongrel-curs,
 Put you into a way, at least,
 To make yourself a better beast?
 Can all your critical intrigues, 45
 Of trying sound from rotten eggs;
 Your several new-found remedies,
 Of curing wounds and scabs in trees;
 Your arts of fluxing them for claps,
 And purging their infected saps; 50
 Recovering shankers, crySTALLINES,
 And nodes and botches in their rinds,
 Have no effect to operate
 Upon that duller block, your pate?
 But still it must be lewdly bent 55
 To tempt your own due punishment;
 And, like your whimsy'd chariots, draw
 The boys to course you without law;
 As if the art you have so long
 Profess'd, of making old dogs young, 60
 In you had virtue to renew
 Not only youth, but childhood too.
 Can you, that understand all books,
 By judging only with your looks,
 Resolve all problems with your face, 65
 As others do with B's and A's;

Unriddle

Unriddle all that mankind knows
 With solid bending of your brows ;
 All arts and sciences advance,
 With screwing of your countenance, 70
 And with a penetrating eye
 Into th' abstrusest learning pry ;
 Know more of any trade b' a hint,
 Than those that have been bred up in 't,
 And yet have no art, true or false, 75
 To help your own bad naturals ?
 But still, the more you strive t' appear,
 Are found to be the wretcheder :
 For fools are known by looking wise,
 As men find woodcocks by their eyes. 80
 Hence 'tis that 'cause ye 'ave gain'd o' th' college
 A quarter share (at most) of knowledge,
 And brought in none, but spent repute,
 Y' assume a power as absolute
 To judge, and censure, and control, 85
 As if you were the sole Sir Poll,
 And saucily pretend to know
 More than your dividend comes to :
 You 'll find the thing will not be done
 With ignorance and face alone : 90
 No, though ye 've purchas'd to your name,
 In history, so great a fame ;
 That

Ver. 86.] Sir Politick Would-be, in "Volpone."

Ver. 91, 92.] These two lines, I think, plainly discover that Lilly, and not Sir Paul Neal, was here lashed under the name of *Sidrophel*; for Lilly's fame abroad

That now your talent's so well known,
 For having all belief outgrown,
 That every strange prodigious tale
 Is measur'd by your German scale— 95
 By which the virtuosi try
 The magnitude of every lye,
 Cast up to what it does amount,
 And place the bigg'st to your account; 100
 That all those stories that are laid
 Too truly to you, and those made,
 Are now still charg'd upon your score,
 And lesser authors nam'd no more.
 Alas! that faculty betrays 105
 Those soonest it designs to raise;
 And all your vain renown will spoil,
 As guns o'ercharg'd the more recoil;

Though

abroad was indisputable. Mr. Strickland, who was many years Agent for the Parliament in Holland, thus publishes it: "I came purposely into the Committee this day, to see the man who is so famous in those parts where I have so long continued: I assure you, his name is famous all over Europe. I came to do him justice." Lilly is also careful to tell us, that the King of Sweden sent him a gold chain and medal worth about 50*l.* for making honourable mention of his Majesty in one of his almanacks; which, he says, was translated into the language spoke at Hamburgh, and printed, and cried about the streets as it was in London. Thus he trumpets to the world the fame he acquired by his infamous practices, if we may credit his own history.

Ver. 105. *Betrays.*] *Destroys*, in all the editions I have seen.

Though he that has but impudence,
 To all things has a fair pretence; 110
 And, put among his wants but shame,
 To all the world may lay his claim:
 Though you have try'd that nothing 's borne
 With greater ease than public scorn,
 That all affronts do still give place 115
 To your impenetrable face;
 That makes your way through all affairs,
 As pigs through hedges creep with theirs:
 Yet, as 'tis counterfeit and brass,
 You must not think 'twill always pass; 120
 For all impostors, when they 're known,
 Are past their labour, and undone:
 And all the best that can befall
 An artificial natural,
 Is that which madmen find, as soon 125
 As once they 're broke loose from the moon,
 And, proof against her influence,
 Relapse to e'er so little sense,
 To turn stark fools, and subjects fit.
 For sport of boys and rabble-wit. 130

H U D I B R A S.

PART III. CANTO I.

THE ARGUMENT.

The Knight and Squire resolve at once,
 The one the other to renounce;
 They both approach the Lady's bower,
 The Squire t' inform, the Knight to wooe her.
 She treats them with a masquerade,
 By Furies and Hobgoblins made;
 From which the Squire conveys the Knight,
 And steals him from himself by night.

'TIS true no lover has that power
 T' enforce a desperate amour,
 As he that has two strings t' his bow,
 And burns for love and money too;

For

We are now come to the Third Part of Hudibras, which is considerably longer than either the First or the Second; and yet can the severest critic say that Mr. Butler grows insipid in his invention, or falters in his judgment? No; he still continues to shine in both these excellencies; and, to manifest the extensiveness of his abilities, he leaves no art untried to spin out these adventures to a length proportionable to his wit and satire. I dare say the reader is not weary of him; nor will he be so at the conclusion of the Poem: and the reason is evident, because this last part is as fruitful of wit and humour as the former; and a poetic fire is equally diffused through the whole Poem, that burns every where clearly, and every where irresistibly.

For then he 's brave and resolute, 5
 Disdains to render in his suit;
 Has all his flames and raptures double,
 And hangs, or drowns, with half the trouble;
 While those who fillily pursue
 The simple downright way, and true, 10
 Make as unlucky applications,
 And steer against the stream their passions.
 Some forge their mistresses of stars,
 And, when the ladies prove averse,
 And more untoward to be won 15
 Than by Caligula the moon,
 Cry out upon the stars for doing
 Ill offices, to cross their wooing,
 When only by themselves they 're hindered,
 For trusting those they made her kindred, 20
 And still, the harsher and hide-bounder
 The damsels prove, become the fonder;
 For what mad lover ever dy'd
 To gain a soft and gentle bride?
 Or for a lady tender-hearted, 25
 In purling streams or hemp departed?
 Leap'd headlong int' Elysium,
 Through th' windows of a dazzling room?
 But for some cross ill-natur'd dame,
 The amorous fly burnt in his flame. 30
 This to the Knight could be no news,
 With all mankind so much in use,
 Who therefore took the wiser course,
 To make the most of his amours,

Resolv'd to try all sorts of ways,
As follows in due time and place. 35

No sooner was the bloody fight
Between the Wizard and the Knight,
With all th' appurtenances, over,
But he relaps'd again t' a lover, 40

As he was always wont to do,
When he 'ad discomfited a foe,
And us'd the only antique philters
Deriv'd from old heroic tilters.

But now, triumphant and victorious, 45
He held th' atchievement was too glorious

For such a conqueror to meddle
With petty constable or beadle,
Or fly for refuge to the hostess
Of th' inns of Court and Chancery, Justice; 50

Who might, perhaps, reduce his cause
To th' ordeal trial of the laws,

Where none escape, but such as branded
With red-hot irons have past bare-handed;

And if they cannot read one verse 55
I' th' Psalms, must sing it, and that 's worse.

He, therefore, judging it below him
To tempt a shame the devil might owe him,

Resolv'd to leave the Squire for bail
And mainprize for him to the jail, 60

To answer, with his vessel, all
That might disastrously befall,

And

Ver. 43. *And us'd, &c.*] *And us'd as*, in edit. 1678.

35 And thought it now the fittest juncture
 To give the Lady a rencounter,
 T' acquaint her with his expedition, 65
 And conquest o'er the fierce magician;
 Describe the manner of the fray,
 40 And shew the spoils he brought away;
 His bloody scourging aggravate,
 The number of the blows, and weight; 70
 All which might probably succeed,
 And gain belief he 'ad done the deed:
 45 Which he resolv'd t' enforce, and spare
 No pawning of his soul to swear;
 But, rather than produce his back, 75
 To set his conscience on the rack;
 And, in pursuance of his urging
 50 Of articles perform'd, and scourging,
 And all things else, upon his part,
 Demand delivery of her heart, 80
 Her goods and chattels, and good graces,
 And person, up to his embraces.
 55 Thought he, the ancient errant knights
 Won all their ladies' hearts in fights,
 And cut whole giants into fritters, 85
 To put them into amorous twitters;
 Whose stubborn bowels scorn'd to yield,
 Until their gallants were half kill'd;
 But when their bones were drubb'd so sore,
 They durst not wooe one combat more, 90
 The ladies' hearts began to melt,
 Subdued by blows their lovers felt.

So Spanish heroes, with their lances,
 At once wound bulls, and ladies' fancies;
 And he acquires the noblest spouse
 That widows greatest herds of cows;
 Then what may I expect to do,
 Who 've quell'd so vast a buffalo?
 Meanwhile the Squire was on his way,
 The Knight's late orders to obey;
 Who sent him for a strong detachment
 Of beadles, constables, and watchmen,
 T' attack the cunning-man, for plunder
 Committed falsely on his lumber;
 When he, who had so lately sack'd
 The enemy, had done the fact,
 Had rifled all his pokes and fobs
 Of gimcracks, whims, and juggumbobs,
 Which he by hook or crook had gather'd,
 And for his own inventions father'd;
 And when they should, at gaol-delivery,
 Unriddle one another's thievery,
 Both might have evidence enough
 To render neither halter-proof:
 He thought it desperate to tarry,
 And venture to be accessary;
 But rather wisely slip his fetters,
 And leave them for the Knight, his betters.
 He call'd to mind th' unjust foul play
 He would have offer'd him that day,
 To make him curry his own hide,
 Which no beast ever did beside,

Without

Without all possible evasion,
 But of the riding dispensation:
 And therefore, much about the hour 125
 The Knight (for reasons told before)
 Resolv'd to leave him to the fury
 Of justice and an unpack'd jury,
 The Squire concurr'd t' abandon him,
 And serve him in the self-same trim; 130
 T' acquaint the Lady what he 'ad done,
 And what he meant to carry on;
 What project 'twas he went about,
 When Sidrophel and he fell out;
 His firm and stedfast resolution, 135
 To swear her to an execution;
 To pawn his inward ears to marry her,
 And bribe the devil himself to carry her;
 In which both dealt, as if they meant
 Their party-faints to represent, 140
 Who never fail'd, upon their sharing
 In any prosperous arms-bearing,
 To lay themselves out to supplant
 Each other cousin-german saint.
 But ere the Knight could do his part, 145
 The Squire had got so much the start,
 He 'ad to the Lady done his errand,
 And told her all his tricks aforehand.
 Just as he finish'd his report,
 The Knight alighted in the court, 150
 And, having ty'd his beast t' a pale,
 And taking time for both to stale,

He put his band and beard in order,
The sprucer to accost and board her :
And now began t' approach the door, 155
When she, wh' had spy'd him out before,
Convey'd th' informer out of sight,
And went to entertain the Knight;
With whom encountering, after longees
Of humble and submissive congees, 160
And all due ceremonies paid,
He stroak'd his beard, and thus he said :

Madam, I do, as is my duty,
Honour the shadow of your shoe-tye ;
And now am come to bring your ear 165
A present you 'll be glad to hear ;
At least I hope so : the thing 's done,
Or may I never see the sun ;
For which I humbly now demand
Performance at your gentle hand ; 170
And that you 'd please to do your part,
As I have done mine, to my smart.

With that he shrugg'd his sturdy back,
As if he felt his shoulders ake :
But she, who well enough knew what 175
(Before he spoke) he would be at,
Pretended not to apprehend
The mystery of what he mean'd ;
And therefore wish'd him to expound
His dark expressions less profound. 180

Madam, quoth he, I come to prove
How much I 've suffer'd for your love,

Which

Which (like your votary) to win,
I have not spar'd my tatter'd skin;
And, for those meritorious lashes, 185
To claim your favour and good graces.

Quoth she, I do remember once
I freed you from th' enchanted sconce,
And that you promis'd, for that favour,
To bind your back to th' good behaviour, 190
And for my sake and service vow'd
To lay upon 't a heavy load,
And what 'twould bear t' a scruple prove,
As other knights do oft make love;
Which whether you have done or no 195
Concerns yourself, not me, to know;
But if you have, I shall confess
Y' are honefter than I could guess.

Quoth he, If you suspect my troth,
I cannot prove it but by oath; 200
And if you make a question on 't,
I 'll pawn my soul that I have done 't:
And he that makes his soul his surety,
I think, does give the best security.

Quoth she, Some say the soul 's secure 205
Against distress and forfeiture;
Is free from action, and exempt
From execution and contempt;
And to be summon'd to appear
In th' other world 's illegal here, 210
And therefore few make any account
Int' what incumbrances they run 't:

For

For most men carry things so even
 Between this world, and hell, and heaven,
 Without the least offence to either, 215
 They freely deal in all together,
 And equally abhor to quit
 This world for both, or both for it;
 And when they pawn and damn their souls,
 They are but prisoners on paroles. 220

For that, quoth he, 'tis rational
 They may be accomptable in all :
 For when there is that intercourse
 Between divine and human powers,
 That all that we determine here 225
 Commands obedience every where ;
 When penalties may be commuted
 For fines, or ears, and executed,
 It follows nothing binds so fast
 As souls in pawn and mortgage past : 230
 For oaths are th' only tests and seals
 Of right and wrong, and true and false ;
 And there 's no other way to try
 The doubts of law and justice by.

Quoth she, What is it you would swear ? 235
 There 's no believing till I hear :
 For, till they 're understood, all tales
 (Like nonsense) are not true nor false.

Quoth he, When I resolv'd t' obey
 What you commanded th' other day, 240
 And to perform my exercise,
 (As schools are wont) for your fair eyes,

T' avoid

T' avoid all scruples in the case,
 I went to do 't upon the place ;
 But as the castle is enchanted 245
 By Sidrophel the witch, and haunted
 With evil spirits, as you know,
 Who took my Squire and me for two,
 Before I 'd hardly time to lay
 My weapons by, and disarray, 250
 I heard a formidable noise,
 Loud as the Stentrophonic voice,
 That roar'd far off, Dispatch, and strip,
 I 'm ready with th' infernal whip,
 That shall divest thy ribs of skin, 255
 To expiate thy lingering sin ;
 Thou 'ast broke perfidiously thy oath,
 And not perform'd thy plighted troth,
 But spar'd thy renegado back,
 Where thou 'adst so great a prize at stake ; 260
 Which now the Fates have order'd me,
 For penance and revenge, to flea,
 Unless thou presently make haste ;
 Time is, time was : and there it ceast.
 With which, though startled, I confess, 265
 Yet th' horror of the thing was less
 Than th' other dismal apprehension
 Of interruption or prevention ;
 And therefore, snatching up the rod,
 I laid upon my back a load, 270
 Resolv'd to spare no flesh and blood,
 To make my word and honour good ;

Till tir'd, and taking truce at length,
 For new recruits of breath and strength,
 I felt the blows still ply'd as fast, 273
 As if they 'ad been by lovers plac'd,
 In raptures of Platonic lashing,
 And chaste contemplative bardashing;
 When, facing hastily about,
 To stand upon my guard and scout, 280
 I found th' infernal cunning-man,
 And th' under-witch, his Caliban,
 With scourges (like the Furies) arm'd,
 That on my outward quarters storm'd.
 In haste I snatch'd my weapon up, 285
 And gave their hellish rage a stop;
 Call'd thrice upon your name, and fell
 Courageously on Sidrophel,
 Who now, transform'd himself t' a bear,
 Began to roar aloud and tear; 290
 When I as furiously prefs'd on,
 My weapon down his throat to run,
 Laid hold on him, but he broke loose,
 And turn'd himself into a goose,
 Div'd under water in a pound, 295
 To hide himself from being found.
 In vain I sought him; but as soon
 As I perceiv'd him fled and gone,
 Prepar'd, with equal haste and rage,
 His under-forcerer t' engage; 300
 But, bravely scorning to defile
 My sword with feeble blood, and vile,
 I judg'd

I judg'd it better from a quick-
 set hedge to cut a knotted stick,
 With which I furiously laid on, 305
 Till in a harsh and doleful tone
 It roar'd, O hold, for pity, Sir;
 I am too great a sufferer,
 Abus'd, as you have been, b' a witch,
 But conjur'd int' a worse caprich, 310
 Who sends me out on many a jaunt,
 Old houses in the night to haunt,
 For opportunities t' improve
 Designs of thievery or love;
 With drugs convey'd in drink or meat, 315
 All feats of witches counterfeit,
 Kill pigs and geese with powder'd glass,
 And make it for enchantment pass;
 With cow-itch meazle like a leper,
 And choke with fumes of Guiney pepper; 320
 Make lechers, and their punks, with dewtry,
 Commit fantastical advowtry;
 Bewitch Hermetic-men to run
 Stark staring mad with manicon;
 Believe mechanic virtuosi 325
 Can raise them mountains in Potosi;
 And, sillier than the antic fools,
 Take treasure for a heap of coals;
 Seek out for plants with signatures,
 To quack off universal cures; 330
 With figures ground on panes of glass,
 Make people on their heads to pass;

And

And mighty heaps of coin increase,
 Reflected from a single piece ;
 To draw in fools, whose natural itches 335
 Incline perpetually to witches,
 And keep me in continual fears,
 And danger of my neck and ears ;
 When less delinquents have been scourg'd,
 And hemp on wooden anvils forg'd, 340
 Which others for cravats have worn
 About their necks, and took a turn.

I pity'd the sad punishment
 The wretched caitiff underwent,
 And held my drubbing of his bones 345
 Too great an honour for pultrones ;
 For knights are bound to feel no blows
 From paltry and unequal foes,
 Who, when they slash, and cut to pieces,
 Do all with civilest addresses : 350
 Their horses never give a blow,
 But when they make a leg and bow.
 I therefore spar'd his flesh, and prest him
 About the witch with many a question.

Quoth he, For many years he drove 355
 A kind of broking-trade in love,
 Employ'd in all th' intrigues and trust
 Of feeble speculative lust ;
 Procurer to th' extravagancy
 And crazy ribaldry of fancy, 360
 By those the devil had forsook,
 As things below him, to provoke ;

But

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But being a virtuoso, able
 To smatter, quack, and cant, and dabble,
 He held his talent most adroit, 365
 For any mystical exploit,
 As others of his tribe had done,
 And rais'd their prices three to one ;
 For one predicting pimp has th' odds
 Of chaldrons of plain downright bawds. 370
 But, as an elf (the devil's valet)
 Is not so slight a thing to get ;
 For those that do his business best,
 In hell are us'd the ruggedest ;
 Before so meriting a person 375
 Could get a grant, but in reversion,
 He serv'd two 'prenticeships, and longer,
 I' th' mystery of a lady-monger :
 For (as some write) a witch's ghost,
 As soon as from the body loost, 380
 Becomes a puiney imp itself,
 And is another witch's elf :
 He, after searching far and near,
 At length found one in Lancashire,
 With whom he bargain'd beforehand, 585
 And, after hanging, entertain'd :
 Since which he 'as play'd a thousand feats,
 And practis'd all mechanic cheats ;
 Transform'd himself to th' ugly shapes
 Of wolves, and bears, baboons, and apes, 390
 Which he has vary'd more than witches,
 Or Pharaoh's wizards, could their switches ;
 And

And all with whom he 'as had to do,
 Turn'd to as monstrous figures too ;
 Witnesses myself, whom he 'as abus'd, 395
 And to this beastly shape reduc'd,
 By feeding me on beans and pease
 He crams in nasty crevices,
 And turns to comfits by his arts,
 To make me relish for deserts, 400
 And one by one, with shame and fear,
 Lick up the candy'd provender.
 Beside—But as h' was running on,
 To tell what other feats he 'ad done,
 The Lady stopt his full career, 405
 And told him now 'twas time to hear.
 If half those things (said she) be true,
 (They're all, quoth he, I swear by you) :
 Why then, said she, that Sidrophel
 Has damn'd himself to th' pit of hell, 410
 Who, mounted on a broom, the nag
 And hackney of a Lapland hag,
 In quest of you came hither post,
 Within an hour (I'm sure) at most,
 Who told me all you swear and say, 415
 Quite contrary another way ;
 Vow'd that you came to him, to know
 If you should carry me or no,
 And would have hir'd him and his imp
 To be your match-makers and pimps, 420
 T' engage the devil on your side,
 And steal (like Proserpine) your bride ;
 But

But he disdain'd to embrace
 So filthy a design and base,
 You fell to vapouring and huffing, 425
 And drew upon him like a ruffian;
 Surpriz'd him meanly, unprepar'd,
 Before he 'ad time to mount his guard,
 And left him dead upon the ground,
 With many a bruise and desperate wound; 430
 Swore you had broke and robb'd his house,
 And stole his talismanique louse,
 And all his new-found old inventions,
 With flat felonious intentions,
 Which he could bring out where he had, 435
 And what he bought them for, and paid:
 His flea, his morpion, and punesc,
 He 'ad gotten for his proper ease,
 And all in perfect minutes made,
 By th' ablest artist of the trade; 440
 Which (he could prove it) since he lost,
 He has been eaten up almost,
 And altogether might amount
 To many hundreds on account;
 For which he 'ad got sufficient warrant 445
 To seize the malefactors errant,
 Without capacity of bail,
 But of a cart's or horse's tail;
 And did not doubt to bring the wretches
 To serve for pendulums to watches, 450
 Which, modern virtuosi say,
 Incline to hanging every way.

Beside, he swore, and swore 'twas true,
 That, ere he went in quest of you,
 He set a figure to discover 455
 If you were fled to Rye or Dover,
 And found it clear that, to betray
 Yourselfs and me, you fled this way,
 And that he was upon pursuit,
 To take you somewhere hereabout. 460
 He vow'd he had intelligence
 Of all that pass'd before and since,
 And found that, ere you came to him,
 Y' had been engaging life and limb
 About a case of tender conscience, 465
 Where both abounded in your own sense,
 Till Ralpho, by his light and grace,
 Had clear'd all scruples in the case,
 And prov'd that you might swear and own
 Whatever 's by the Wicked done; 470
 For which, most basely to requite
 The service of his gifts and light,
 You strove t' oblige him, by main force,
 To scourge his ribs instead of your's,
 But that he stood upon his guard, 475
 And all your vapouring outdar'd;
 For which, between you both, the feat
 Has never been perform'd as yet.

While thus the Lady talk'd, the Knight
 Turn'd th' outside of his eyes to white 480
 (As men of inward light are wont
 To turn their optics in upon 't);

He

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He wonder'd how she came to know
 What he had done, and meant to do ;
 Held up his affidavit-hand, 485
 As if he 'ad been to be arraign'd ;
 Cast towards the door a ghastly look,
 In dread of Sidrophel, and spoke :

Madam, if but one word be true
 Of all the wizard has told you, 490
 Or but one single circumstance
 In all th' apocryphal romance,
 May dreadful earthquakes swallow down
 This vessel, that is all your own !
 Or may the heavens fall, and cover 495
 These reliques of your constant lover !

You have provided well (quoth she)
 (I thank you) for yourself and me,
 And shewn your Presbyterian wits
 Jump punctual with the Jesuits ; 500
 A most compendious way, and civil,
 At once to cheat the world, the devil,
 And heaven and hell, yourselves, and those
 On whom you vainly think t' impose.
 Why then (quoth he) may hell surprize. 505
 That trick (said she) will not pass twice :
 I 've learn'd how far I 'm to believe
 Your pinning oaths upon your sleeve ;
 But there 's a better way of clearing
 What you would prove, than downright swearing ; 510
 For, if you have perform'd the feat,
 The blows are visible as yet,

Enough to serve for satisfaction
 Of nicest scruples in the action;
 And if you can produce those knobs, 515
 Although they 're but the witch's drubs,
 I'll pass them all upon account,
 As if your natural self had don't;
 Provided that they pass th' opinion
 Of able juries of old women, 520
 Who, us'd to judge all matter of facts
 For bellies, may do so for backs.

Madam (quoth he) your love 's a million,
 To do is less than to be willing,
 As I am, were it in my power, 525
 T' obey what you command, and more;
 But for performing what you bid,
 I thank you as much as if I did.
 You know I ought to have a care,
 To keep my wounds from taking air; 530
 For wounds in those that are all heart,
 Are dangerous in any part.

I find (quoth she) my goods and chattels
 Are like to prove but mere drawn-battels;
 For still the longer we contend, 535
 We are but farther off the end;
 But granting now we should agree,
 What is it you expect from me?
 Your plighted faith (quoth he) and word
 You pass in heaven on record, 540
 Where all contracts, to have and t' hold,
 Are everlastingly enroll'd;

And

And if 'tis counted treason here
To raze records, 'tis much more there.

Quoth she, There are no bargains driven, 545
Nor marriages clapp'd up, in heaven,
And that 's the reason, as some gueſs,
There is no heaven in marriages;
Two things that naturally preſs
Too narrowly, to be at eaſe; 550
Their buſineſs there is only love,
Which marriage is not like t' improve;
Love, that 's too generous t' abide
To be againſt its nature ty'd;
For, where 'tis of itſelf inclin'd, 555
It breaks looſe when it is confin'd,
And like the ſoul, its harbourer,
Debarr'd the freedom of the air,
Diſdains againſt its will to ſtay,
But ſtruggles out, and flies away; 560
And therefore never can comply
T' endure the matrimonial tye,
That binds the female and the male,
Where th' one is but the other's bail;
Like Roman gaolers, when they ſlept, 565
Chain'd to the priſoners they kept,
Of which the true and faithfulleſt lover
Gives beſt ſecurity to ſuffer.
Marriage is but a beaſt, ſome ſay,
That carries double in foul way, 570
And therefore 'tis not to b' admir'd
It ſhould ſo ſuddenly be tir'd;

A bargain, at a venture made,
 Between two partners in a trade ;
 (For what 's inferr'd by t' have and t' hold, 575
 But something past away, and sold ?)
 That, as it makes but one of two,
 Reduces all things else as low,
 And at the best is but a mart
 Between the one and th' other part, 580
 That on the marriage-day is paid,
 Or hour of death, the bet is laid ;
 And all the rest of better or worse,
 Both are but losers out of purse :
 For when upon their ungot heirs 585
 'They' entail themselves, and all that 's theirs,
 What blinder bargain e'er was driven,
 Or wager laid at six and seven ?
 To pass themselves away, and turn
 Their children's tenants ere they 're born ? 590
 Beg one another idiot
 To guardians, ere they are begot ;
 Or ever shall, perhaps, by th' one
 Who 's bound to vouch them for his own,
 Though got b' implicit generation, 595
 And general club of all the nation ;
 For which she 's fortify'd no less
 Than all the island, with four seas ;
 Exact's the tribute of her dower,
 In ready insolence and power, 600
 And makes him pass away, to have
 And hold, to her, himself, her slave,

More

More wretched than an ancient villain,
 Condemn'd to drudgery and tilling;
 While all he does upon the by, 605
 She is not bound to justify,
 Nor at her proper cost and charge
 Maintain the feats he does at large.
 Such hideous sots were those obedient
 Old vassals to their ladies regent, 610
 To give the cheats the eldest hand
 In foul play by the laws o' th' land,
 For which so many a legal cuckold
 Has been run down in courts, and truckel'd :
 A law that most unjustly yokes 615
 All Johns of Stiles to Joans of Noakes,
 Without distinction of degree,
 Condition, age, or quality;
 Admits no power of revocation,
 Nor valuable consideration, 620
 Nor writ of Error, nor reverse
 Of judgment past, for better or worse;
 Will not allow the privileges
 That beggars challenge under hedges,
 Who, when they 're griev'd, can make dead horses 625
 Their spiritual judges of divorces,
 While nothing else but *rem in re*
 Can set the proudest wretches free;
 A slavery beyond enduring,
 But that 'tis of their own procuring. 630
 As spiders never seek the fly,
 But leave him, of himself, t' apply;

So men are by themselves employ'd,
To quit the freedom they enjoy'd,
And run their necks into a noose, 635
They'd break them after to break loose.
As some whom death would not depart,
Have done the feat themselves by art:
Like Indian widows, gone to bed,
In flaming curtains, to the dead; 640
And men as often dangled for 't,
And yet will never leave the sport.
Nor do the ladies want excuse
For all the stratagems they use,
To gain th' advantage of the set, 645
And lurch the amorous rook and cheat.
For, as the Pythagorean soul
Runs through all beasts, and fish, and fowl,
And has a smack of every one,
So love does, and has ever done; 650
And therefore, though 'tis ne'er so fond,
Takes strangely to the vagabond.
'Tis but an ague that 's reverst,
Whose hot fit takes the patient first,
That after burns with cold as much 655
As iron in Greenland does the touch;
Melts in the furnace of desire,
Like glass, that 's but the ice of fire;
And when his heat of fancy 's over,
Becomes as hard and frail a lover: 660
For, when he 's with love-powder laden,
And prim'd and cock'd by Miss or Madam,

The

The smallest sparkle of an eye
 Gives fire to his artillery,
 And off the loud oaths go, but, while 665
 They 're in the very act, recoil :
 Hence 'tis so few dare take their chance
 Without a separate maintenance ;
 And widows, who have try'd one lover,
 Trust none again till they 've made over ; 670
 Or, if they do, before they marry,
 The foxes weigh the geese they carry,
 And, ere they venture o'er a stream,
 Know how to size themselves and them.
 Whence wittiest ladies always chuse 675
 To undertake the heaviest goose :
 For now the world is grown so wary,
 That few of either sex dare marry,
 But rather trust, on tick, t' amours,
 The cross and pile for better or worse ; 680
 A mode that is held honourable
 As well as French, and fashionable :
 For when it falls out for the best,
 Where both are incommoded least,
 In soul and body two unite 685
 To make up one hermaphrodite,
 Still amorous, and fond, and billing,
 Like Philip and Mary on a shilling,
 They 've more punctilios and caprices
 Between the petticoat and breeches, 690
 More petulant extravagances,
 Than poets make them in romances ;
 Though,

Though, when their heroes 'spouse the dames,
 We hear no more of charms and flames;
 For then their late attracts decline, 695
 And turn as eager as prick'd wine,
 And all their catterwauling tricks,
 In earnest to as jealous piques,
 Which th' Ancients wisely signify'd
 By th' yellow manteaus of the bride: 700
 For jealousy is but a kind
 Of clap and grincam of the mind,
 The natural effects of love,
 As other flames and aches prove:
 But all the mischief is, the doubt 705
 On whose account they first broke out.
 For though Chineses go to bed,
 And lie-in in their ladies' stead,
 And, for the pains they took before,
 Are nurs'd and pamper'd to do more, 710
 Our green-men do it worse, when they' hap
 To fall in labour of a clap;
 Both lay the child to one another,
 But who 's the father, who the mother,
 'Tis hard to say in multitudes, 715
 Or who imported the French goods.
 But health and sickness being all one,
 Which both engag'd before to own,
 And are not with their bodies bound
 To worship, only when they 're found, 720
 Both give and take their equal shares
 Of all they suffer by false wares;

A fate no lover can divert
 With all his caution, wit, and art :
 For 'tis in vain to think to guess 725
 At women by appearances,
 That paint and patch their imperfections
 Of intellectual complexions,
 And daub their tempers o'er with washes
 As artificial as their faces ; 730
 Wear under vizard-masks their talents,
 And mother-wits before their gallants ;
 Until they 're hamper'd in the noose,
 Too fast to dream of breaking loose ;
 When all the flaws they strove to hide 735
 Are made unready with the bride,
 That with her wedding-clothes undresses
 Her complaisance and gentilefles ;
 Tries all her arts to take upon her
 The government, from th' easy owner ; 740
 Until the wretch is glad to wave
 His lawful right, and turn her slave ;
 Find all his having and his holding
 Reduc'd t' eternal noise and scolding ;
 The conjugal petard, that tears 745
 Down all portcullices of ears,
 And makes the volly of one tongue
 For all their leathern shields too strong ;
 When only arm'd with noise and nails,
 The female silk-worms ride the males, 750
 Transform them into rams and goats,
 Like Syrens, with their charming notes ;

Sweet

Sweet as a screech-owl's serenade,
 Or those enchanting murmurs made
 By th' husband mandrake, and the wife, 755
 Both bury'd (like themselves) alive.

Quoth he, These reasons are but strains
 Of wanton over-heated brains,
 Which ralliers in their wit or drink
 Do rather wheedle with than think. 760

Man was not man in Paradise,
 Until he was created twice,
 And had his better half, his bride,
 Carv'd from th' original, his side,
 To amend his natural defects, 765

And perfect his recruiting sex;
 Enlarge his breed, at once, and lessen
 The pains and labour of increasing,
 By changing them for other cares,
 As by his dry'd-up paps appears. 770

His body, that stupendous frame,
 Of all the world the anagram,
 Is of two equal parts compact,
 In shape and symmetry exact,
 Of which the left and female side 775

Is to the manly right a bride,
 Both join'd together with such art,
 That nothing else but death can part.
 Those heavenly attracts of your's, your eyes,
 And face, that all the world surprize, 780

That dazzle all that look upon ye,
 And scorch all other ladies tawny;

Those

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Those ravishing and charming graces,
 Are all made up of two half faces
 That, in a mathematic line, 785
 Like those in other heavens, join;
 Of which, if either grew alone,
 'Twould fright as much to look upon:
 And so would that sweet bud, your lip,
 Without the other's fellowship. 790
 Our noblest senses act by pairs,
 Two eyes to see, to hear two ears;
 Th' intelligencers of the mind,
 To wait upon the soul design'd:
 But those that serve the body' alone 795
 Are single and confin'd to one.
 The world is but two parts, that meet
 And close at th' equinoctial fit;
 And so are all the works of Nature,
 Stamp'd with her signature on matter; 800
 Which all her creatures, to a leaf,
 Or smallest blade of grass, receive.
 All which sufficiently declare
 How entirely marriage is her care,
 The only method that she uses 805
 In all the wonders she produces;
 And those that take their rules from her
 Can never be deceiv'd nor err:
 For what secures the civil life,
 But pawns of children, and a wife? 810
 That lie, like hostages, at stake,
 To pay for all men undertake;
 To

To whom it is as necessary,
 As to be born and breathe, to marry;
 So universal, all mankind 815
 In nothing else is of one mind :
 For in what stupid age or nation
 Was marriage ever out of fashion ?
 Unless among the Amazons,
 Or cloister'd Friars and Vestal nuns, 820
 Or Stoics, who, to bar the freaks
 And loose excesses of the sex,
 Preposterously would have all women
 Turn'd up to all the world in common ;
 Though men would find such mortal feuds 825
 In sharing of their public goods,
 'Twould put them to more charge of lives,
 Than they 're supply'd with now by wives,
 Until they graze, and wear their clothes,
 As beasts do, of their native growths ; 830
 For simple wearing of their horns
 Will not suffice to serve their turns.
 For what can we pretend t' inherit,
 Unless the marriage-deed will bear it ?
 Could claim no right to lands or rents, 835
 But for our parents' settlements ;
 Had been but younger sons o' th' earth,
 Debarr'd it all, but for our birth.
 What honours, or estates of peers,
 Could be preserv'd but by their heirs ? 840
 And what security maintains
 Their right and title, but the banns ?

What

What crowns could be hereditary,
 If greatest monarchs did not marry,
 And with their consorts consummate 845
 Their weightiest interests of state ?
 For all th' amours of princes are
 But guarantees of peace or war.
 Or what but marriage has a charm,
 The rage of empires to disarm ? 850
 Make blood and desolation cease,
 And fire and sword unite in peace,
 When all their fierce contests for forage
 Conclude in articles of marriage ?
 Nor does the genial bed provide 855
 Less for the interests of the bride,
 Who else had not the least pretence
 T' as much as due benevolence ;
 Could no more title take upon her
 To virtue, quality, and honour, 860
 Than ladies errant unconfin'd,
 And feme-coverts to all mankind.
 All women would be of one piece,
 The virtuous matron, and the miss ;
 The nymphs of chaste Diana's train, 865
 The same with those in Lewkner's lane,
 But for the difference marriage makes
 'Twixt wives and ladies of the Lakes :
 Besides the joys of place and birth,
 The sex's paradise on earth, 870
 A privilege so sacred held,
 That none will to their mothers yield,

But,

But, rather than not go before,
 Abandon heaven at the door :
 And if th' indulgent law allows 875
 A greater freedom to the spouse,
 The reason is, because the wife
 Runs greater hazards of her life ;
 Is trusted with the form and matter
 Of all mankind, by careful Nature, 880
 Where man brings nothing but the stuff
 She frames the wondrous fabric of ;
 Who therefore, in a strait, may freely
 Demand the clergy of her belly,
 And make it save her the same way 885
 It seldom misses to betray,
 Unless both parties wisely enter
 Into the Liturgy indenture.
 And though some fits of small contest
 Sometimes fall out among the best, 890
 That is no more than every lover
 Does from his hackney-lady suffer ;
 That makes no breach of faith and love,
 But rather (sometimes) serves t' improve :
 For as, in running, every pace 895
 Is but between two legs a race,
 In which both do their uttermost
 To get before and win the post,
 Yet when they 're at their race's ends,
 They 're still as kind and constant friends, 900
 And, to relieve their weariness,
 By turns give one another ease ;
 So

HUDIBRAS, PART III. CANTO I. 303

So all those false alarms of strife
 Between the husband and the wife,
 And little quarrels, often prove 905
 To be but new recruits of love ;
 When those who 're always kind or coy,
 In time must either tire or cloy.
 Nor are the loudest clamours, more
 Than as they 're relish'd, sweet or sour; 910
 Like musick, that proves bad or good,
 According as 'tis understood.
 In all amours a lover burns
 With frowns, as well as smiles, by turns;
 And hearts have been as oft with sullen 915
 As charming looks surpris'd and stolen :
 Then why should more bewitching clamour
 Some lovers not as much enamour ?
 For discords make the sweetest airs,
 And curses are a kind of prayers ; 920
 Two slight alloys for all those grand
 Felicities by marriage gain'd :
 For nothing else has power to settle
 The interests of love perpetual ;
 An act and deed that makes one heart 925
 Become another's counter-part,
 And passes fines on faith and love,
 Inroll'd and register'd above,
 To seal the slippery knots of vows,
 Which nothing else but death can loose. 930
 And what security 's too strong
 To guard that gentle heart from wrong,

That to its friend is glad to pass
 Itself away, and all it has,
 And, like an anchorite, gives over 935
 This world, for the heaven of a lover?
 I grant (quoth she) there are some few
 Who take that course, and find it true;
 But millions whom the same does sentence
 To heaven b' another way, repentance. 940
 Love's arrows are but shot at rovers,
 Though all they hit they turn to lovers;
 And all the weighty consequents
 Depend upon more blind events
 Than gamesters, when they play a set 945
 With greatest cunning at Piquet,
 Put out with caution, but take in
 They know not what, unsight unseen.
 For what do lovers, when they 're fast
 In one another's arms embrac'd, 950
 But strive to plunder, and convey
 Each other, like a prize, away?
 To change the property of selves,
 As sucking children are by elves?
 And, if they use their persons so, 955
 What will they to their fortunes do?
 Their fortunes! the perpetual aims
 Of all their ecstasies and flames.
 For when the money's on the book,
 And *All my worldly goods*—but spoke 960
 (The formal livery and seisin
 That puts a lover in possession)

To that alone the bridegroom 's wedded,
 The bride a flam that 's superseded :
 To that their faith is still made good, 965
 And all the oaths to us they vow'd ;
 For when we once resign our powers,
 We 've nothing left we can call ours :
 Our money 's now become the Mifs
 Of all your lives and services, 970
 And we, forsaken and postpon'd,
 But bawds to what before we own'd ;
 Which, as it made y' at first gallant us,
 So now hires others to supplant us,
 Until 'tis all turn'd out of doors 975
 (As we had been) for new amours.
 For what did ever heirefs yet,
 By being born to lordships, get ?
 When, the more lady she 's of manors,
 She 's but expos'd to more trepanners, 980
 Pays for their projects and designs,
 And for her own destruction fines ;
 And does but tempt them with her riches,
 To use her as the devil does witches ;
 Who takes it for a special grace 985
 To be their cully for a space,
 That, when the time 's expir'd, the drazels
 For ever may become his vassals :
 So she, bewitch'd by rooks and spirits,
 Betrays herself, and all sh' inherits ; 990
 Is bought and sold, like stolen goods,
 By pimps, and match-makers, and bawds ;

Until they force her to convey,
 And steal the thief himself away.
 These are the everlasting fruits 995
 Of all your passionate love-suits,
 Th' effects of all your amorous fancies
 To portions and inheritances;
 Your love-sick rapture, for fruition
 Of dowry, jointure, and tuition; 1000
 To which you make address and courtship,
 And with your bodies strive to worship,
 That th' infant's fortunes may partake
 Of love too, for the mother's sake.
 For these you play at purposes, 1005
 And love your loves with A's and B's;
 For these at Beste and L'Ombre wooe,
 And play for love and money too;
 Strive who shall be the ablest man
 At right gallanting of a fan; 1010
 And who the most genteely bred
 At sucking of a vizard-bead;
 How best t' accost us in all quarters,
 T' our question-and-command new garters;
 And solidly discourse upon 1015
 All sorts of dresses *pro* and *con*:
 For there 's no mystery nor trade,
 But in the art of love is made;
 And when you have more debts to pay
 Than Michaelmas and Lady-day, 1020
 And no way possible to do't
 But love and oaths, and restless suit,

To

HUDIBRAS, PART III. CANTO I. 309

To us y' apply, to pay the scores
 Of all your cully'd past amours;
 Act o'er your flames and darts again, 1025
 And charge us with your wounds and pain;
 Which others' influences long since
 Have charm'd your noses with, and shins;
 For which the surgeon is unpaid,
 And like to be, without our aid. 1030
 Lord! what an amorous thing is want!
 How debts and mortgages inchant!
 What graces must that lady have,
 That can from executions save!
 What charms, that can reverse extent, 1035
 And null decree and exigent!
 What magical attracts and graces,
 That can redeem from *Scire facias*!
 From bonds and statutes can discharge,
 And from contempts of courts enlarge! 1040
 These are the highest excellences
 Of all your true or false pretences;
 And you would damn yourselves, and swear
 As much t' an hostess dowager,
 Grown fat and purfy by retail 1045
 Of pots of beer and bottled ale,
 And find her fitter for your turn,
 For fat is wondrous apt to burn;
 Who at your flames would soon take fire,
 Relent, and melt to your desire, 1050
 And, like a candle in the socket,
 Dissolve her graces int' your pocket.

By this time 'twas grown dark and late,
 When they' heard a knocking at the gate,
 Laid on in haste, with such a powder, 1055
 The blows grew louder still and louder ;
 Which Hudibras, as if they 'd been
 Bestow'd as freely on his skin,
 Expounding by his inward light,
 Or rather more prophetic fright, 1060
 To be the Wizard, come to search,
 And take him napping in the lurch,
 Turn'd pale as ashes, or a clout,
 But why, or wherefore, is a doubt ;
 For men will tremble, and turn paler, 1065
 With too much or too little valour.
 His heart laid on, as if it try'd
 To force a passage through his side,

Impatient

Ver. 1053, 1054.] Two days were but yet passed
 since the beginning of these adventures: we are now
 entering into the night wherein happened the most re-
 markable action in the whole Poem. Mr. Butler, in
 this piece of management, imitated Homer and Virgil,
 who are equally celebrated for their night-adventures.
 But who are the persons that knock at the gate? pro-
 bably two of the Lady's own servants: for, as she and
 Ralpho (who all the time lay in ambuscade) had been
 descanting on the Knight's villainies, so they had un-
 doubtedly laid this scheme to be revenged of him: the
 servants were disguised, and acted in a bold and hec-
 toring manner, pursuant to the instructions given them
 by the Widow. The Knight was to be made believe
 they were Sidrophel and Whachum, which made his
 fright and consternation so great, that we find him
 falling into a swoon.

Impatient (as he vow'd) to wait them,
 But in a fury to fly at them; 1070
 And therefore beat and laid about
 To find a cranny to creep out.
 But she, who saw in what a taking
 The Knight was by his furious quaking,
 Undaunted cry'd, Courage, Sir Knight, 1075
 Know I 'm resolv'd to break no rite
 Of hospitality to a stranger,
 But, to secure you out of danger,
 Will here myself stand centinel,
 To guard this pass 'gainst Sidrophel : 1080
 Women, you know, do seldom fail
 To make the stoutest men turn tail,
 And bravely scorn to turn their backs
 Upon the desperate attacks.
 At this the Knight grew resolute 1085
 As Ironside, or Hardiknute ;
 His fortitude began to rally,
 And out he cry'd aloud to sally ;
 But she besought him to convey
 His courage rather out o' th' way, 1090
 And lodge in ambush on the floor,
 Or fortify'd behind a door,
 That, if the enemy should enter,
 He might relieve her in th' adventure.

Meanwhile,

Ver. 1086.] Two famous and valiant princes of this country, the one a Saxon, the other a Dane.

Meanwhile, they knock'd against the door, 1095
 As fierce as at the gate before ;
 Which made the renegado Knight
 Relapse again t' his former fright.
 He thought it desperate to stay
 Till th' enemy had forc'd his way, 1100
 But rather post himself, to serve
 The Lady for a fresh reserve.
 His duty was not to dispute,
 But what she 'ad order'd execute ;
 Which he resolv'd in haste t' obey, 1105
 And therefore stoutly march'd away,
 And all h' encounter'd fell upon,
 Though in the dark, and all alone ;
 Till fear, that braver feats performs
 Than ever courage dar'd in arms, 1110
 Had drawn him up before a pass,
 To stand upon his guard, and face :
 This he courageously invaded,
 And, having enter'd, barricadoed ;
 Inscenc'd himself as formidable 1115
 As could be underneath a table,
 Where he lay down in ambush close,
 T' expect th' arrival of his foes.
 Few minutes he had lain *perdue*,
 To guard his desperate avenue, 1120
 Before he heard a dreadful shout,
 As loud as putting to the rout,
 With which impatiently alarm'd,
 He fancy'd th' enemy had storm'd,

And,

HUDIBRAS, PART III. CANTO I. 313

And, after entering, Sidrophel 1125
 Was fallen upon the guards pell-mell :
 He therefore sent out all his senses
 To bring him in intelligences,
 Which vulgars, out of ignorance,
 Mistake for falling in a trance ; 1130
 But those that trade in geomancy,
 Affirm to be the strength of fancy ;
 In which the Lapland Magi deal,
 And things incredible reveal.
 Meanwhile the foe beat up his quarters, 1135
 And storm'd the outworks of his fortress ;
 And, as another of the same
 Degree and party, in arms and fame,
 That in the same cause had engag'd,
 And war with equal conduct wag'd, 1140
 By venturing only but to thrust
 His head a span beyond his post,
 B' a general of the Cavaliers
 Was dragg'd through' a window by the ears ;
 So he was serv'd in his redoubt, 1145
 And by the other end pull'd out.

Soon as they had him at their mercy,
 They put him to the cudgel fiercely,
 As if they 'ad scorn'd to trade or barter,
 By giving or by taking quarter : 1150
 They stoutly on his quarters laid,
 Until his scouts came in t' his aid :
 For when a man is past his sense,
 There 's no way to reduce him thence,

But

But twinging him by th' ears or nose, 1155

Or laying on of heavy blows,

And, if that will not do the deed,

To burning with hot irons proceed.

No sooner was he come t' himself,

But on his neck a sturdy elf 1160

Clapp'd, in a trice, his cloven hoof,

And thus attack'd him with reproof :

Mortal, thou art betray'd to us

By' our friend, thy evil genius;

Who for thy horrid perjuries, 1165

Thy breach of faith, and turning lyes,

The Brethren's privilege (against

The Wicked) on themselves, the Saints,

Has here thy wretched carcase sent,

For just revenge and punishment; 1170

Which thou hast now no way to lessen,

But by an open, free confession;

For if we catch thee failing once,

'Twill fall the heavier on thy bones.

What made thee venture to betray, 1175

And filch the Lady's heart away ?

To spirit her to matrimony ?—

That which contracts all matches, money.

It was th' enchantment of her riches,

That made m' apply t' your crony witches; 1180

That in return would pay th' expence,

The wear and tear of conscience;

Which I could have patch'd-up, and turn'd,

For th' hundredth part of what I earn'd.

Didst thou not love her then ? speak true. 1185

No more (quoth he) than I love you.

How wouldst thou 'ave us'd her and her money ?

First turn'd her up to alimony,

And laid her dowry out in law,

To null her jointure with a flaw, 1190

Which I beforehand had agreed

T' have put, on purpose, in the deed,

And bar her widow's making over

T' a friend in trust, or private lover.

What made thee pick and chuse her out 1195

T' employ their forceries about ?

That which makes gamesters play with those

Who have least wit, and most to lose.

But didst thou scourge thy vessel thus,

As thou hast damn'd thyself to us ? 1200

I see you take me for an ass :

'Tis true, I thought the trick would pass

Upon a woman well enough,

As 't has been often found by proof ;

Whose humours are not to be won 1205

But when they are impos'd upon ;

For Love approves of all they do

That stand for candidates, and wooe.

Why didst thou forge those shameful lyes

Of bears and witches in disguise ? 1210

That is no more than authors give

The rabble credit to believe ;

A trick of following their leaders,

To entertain their gentle readers :

And

And we have now no other way 1215
 Of passing all we do or say;
 Which, when 'tis natural and true,
 Will be believ'd by' a very few,
 Beside the danger of offence,
 The fatal enemy of sense. 1220

Why didst thou chuse that cursed sin,
 Hypocrisy, to set up in?

Because it is the thriving't calling,
 The only saints'-bell that rings all in;
 In which all Churches are concern'd, 1225
 And is the easiest to be learn'd:

For no degrees, unless they' employ it,
 Can ever gain much, or enjoy it:
 A gift that is not only able
 To domineer among the rabble, 1230

But by the laws impower'd to ront
 And awe the greatest that stand out;
 Which few hold forth against, for fear
 Their hands should slip, and come too near;
 For no sin else, among the Saints, 1235
 Is taught so tenderly against.

What made thee break thy plighted vows?
 That which makes others break a house,
 And hang, and scorn you all, before
 Endure the plague of being poor. 1240

Quoth he, I see you have more tricks
 Than all our doating politicks,
 That are grown old, and out of fashion,
 Compar'd with your new Reformation;

That

That we must come to school to you, 1245
To learn your more refin'd and new.

Quoth he, If you will give me leave
To tell you what I now perceive,
You 'll find yourself an errant chouse,
If y' were but at a Meeting-house. 1250

'Tis true (quoth he) we ne'er come there,
Because w' have let 'em out by th' year.

Truly (quoth he) you can't imagine
What wondrous things they will engage in;
That, as your fellow-fiends in hell 1255
Were angels all before they fell,
So are you like to be again,
Compar'd with th' angels of us men.

Quoth he, I am resolv'd to be
Thy scholar in this mystery; 1260
And therefore first desire to know
Some principles on which you go.

What makes a knave a child of God,
And one of us?—A livelihood.
What renders beating out of brains, 1265
And murder, godliness?—Great gains.

What 's tender conscience?—'Tis a botch
That will not bear the gentlest touch;
But, breaking out, dispatches more
Than th' epidemical 'st plague-fore. 1270

What makes y' incroach upon our trade,
And damn all others?—To be paid.
What 's orthodox and true believing
Against a conscience?—A good living.

What

What makes rebelling against kings 1275
A good old Cause?—Administerings.

What makes all doctrines plain and clear?
About two hundred pounds a-year.

And that which was prov'd true before,
Prove false again?—Two hundred more. 1280

What makes the breaking of all oaths
A holy duty?—Food and cloaths.

What, laws and freedom, persecution?—
Being out of power and contribution.

What makes a church a den of thieves?— 1285
A Dean and Chapter, and white sleeves.

And what would serve, if those were gone,
To make it orthodox?—Our own.

What makes morality a crime,
The most notorious of the time; 1290

Morality, which both the Saints

And Wicked too cry out against?

'Cause grace and virtue are within

Prohibited degrees of kin;

And therefore no true Saint allows 1295

They shall be suffer'd to espouse:

For Saints can need no conscience,

That with morality dispense;

As virtue's impious, when 'tis rooted

In nature only, and not imputed: 1300

But why the Wicked should do so,

We neither know, nor care to do.

What's liberty of conscience,

I th' natural and genuine sense?

'Tis

HUDIBRAS, PART III. CANTO I. 319

'Tis to restore, with more security,
 Rebellion to its ancient purity ;
 And Christian liberty reduce
 To th' elder practice of the Jews ;
 For a large conscience is all one,
 And signifies the same with none. 1310

It is enough (quoth he) for once,
 And has repriev'd thy forfeit bones:
 Nick Machiavel had ne'er a trick
 (Though he gave his name to our Old Nick)
 But was below the least of these, 1315
 That pass i' th' world for holiness.
 This said, the Furies and the light
 In th' instant vanish'd out of sight,
 And left him in the dark alone,
 With stinks of brimstone and his own. 1320

The Queen of Night, whose large command
 Rules all the sea, and half the land,
 And over moist and crazy brains,
 In high spring-tides, at midnight reigns,
 Was now declining to the west, 1325
 To go to bed and take her rest ;

When

Ver. 1325, 1326.] Our Poet stands alone in this description of the morning's approach: none that I know of, besides himself, has painted it by the moon's declension: he scorned to follow the old beaten custom of describing it by the sun's rising, which he had done once before, Part II. Cant. ii. Ver. 29; but he here finds out a new way, and altogether just.

When Hudibras, whose stubborn blows
 Deny'd his bones that soft repose,
 Lay still, expecting worse and more,
 Stretch'd out at length upon the floor; 1330
 And, though he shut his eyes as fast
 As if he 'ad been to sleep his last,
 Saw all the shapes that fear or wizards
 Do make the Devil wear for vizards;
 And, pricking up his ears, to hark 1335
 If he could hear, too, in the dark,
 Was first invaded with a groan,
 And after, in a feeble tone,
 These trembling words: Unhappy wretch,
 What hast thou gotten by this fetch, 1340
 Or all thy tricks, in this new trade,
 Thy holy Brotherhood o' th' blade?
 By fauntering still on some adventure,
 And growing to thy horse a Centaur?
 To stuff thy skin with swelling knobs 1345
 Of cruel and hard-wooded drubs?
 For still thou 'ast had the worst on 't yet,
 As well in conquest as defeat:
 Night is the sabbath of mankind,
 To rest the body and the mind, 1350
 Which now thou art deny'd to keep,
 And cure thy labour'd corpse with sleep.

The Knight, who heard the words, explain'd
 As meant to him this reprimand,
 Because the character did hit 1355
 Point-blank upon his case so fit;

Believ'd

Believ'd it was some drolling sprite
That staid upon the guard that night,
And one of those he 'ad seen, and felt
The drubs he had so freely dealt ; 1360
When, after a short pause and groan,
The doleful Spirit thus went on ;

This 'tis t' engage with Dogs and Bears
Pell-mell together by the ears,
And, after painful bangs and knocks, 1365
To lie in limbo in the stocks,
And from the pinnacle of glory
Fall headlong into Purgatory :

(Thought he, this devil 's full of malice,
That on my late disasters rallies) 1370
Condemn'd to whipping, but declin'd it,
By being more heroic-minded ;
And at a riding handled worse,
With treats more slovenly and coarse ;
Engag'd with fiends in stubborn wars, 1375
And hot disputes with conjurers ;
And, when thou 'adst bravely won the day,
Wast fain to steal thyself away.

(I see, thought he, this shameless elf
Would fain steal me, too, from myself, 1380
That impudently dares to own
What I have suffer'd for and done)
And now, but venturing to betray,
Hast met with vengeance the same way.

Thought he, how does the devil know 1385
What 'twas that I design'd to do ?

His office of intelligence,
 His oracles, are ceas'd long since ;
 And he knows nothing of the Saints,
 But what some treacherous spy acquaints. 1390

This is some pettifogging fiend,
 Some under door-keeper's friend's friend,
 That undertakes to understand,
 And juggles at the second hand,
 And now would pass for Spirit Po, 1395
 And all men's dark concerns foreknow.

I think I need not fear him for 't ;
 These rallying devils do no hurt.
 With that he rous'd his drooping heart,
 And hastily cry'd out, What art ? 1400

A wretch (quoth he) whom want of grace
 Has brought to this unhappy place.

I do believe thee, quoth the Knight ;
 Thus far I'm sure thou'rt in the right :
 And know what 'tis that troubles thee, 1405
 Better than thou hast guess'd of me.

Thou art some paltry, black-guard sprite,
 Condemn'd to drudgery in the night ;
 Thou hast no work to do in th' house,
 Nor halfpenny to drop in shoes ; 1410

Without the raising of which sum
 You dare not be so troublesome
 To pinch the flatterers black and blue,
 For leaving you their work to do.

This is your business, good Pug-Robin, 1415
 And your diversion dull dry-bobbing,

T'en-

T' entice fanatics in the dirt,
 And wash them clean in ditches for 't;
 Of which conceit you are so proud,
 At every jest you laugh aloud, 1420
 As now you would have done by me,
 But that I barr'd your raillery.

Sir (quoth the Voice) ye 're no such sophi
 As you would have the world judge of ye.
 If you design to weigh our talents 1425
 I' th' standard of your own false balance,
 Or think it possible to know
 Us ghosts, as well as we do you;
 We, who have been the everlasting
 Companions of your drubs and basting, 1430
 And never left you in contest
 With male or female, man or beast;
 But prov'd as true t' ye, and entire,
 In all adventures, as your Squire.

Quoth he, That may be said as true 1435
 By th' idlest pug of all your crew:
 For none could have betray'd us worse
 Than those allies of ours and yours.
 But I have sent him for a token
 To your low-country Hogen-Mogen, 1440
 To whose infernal shores I hope
 He 'll swing like skippers in a rope:
 And, if ye 'ave been more just to me
 (As I am apt to think) than he,
 I am afraid it is as true 1445
 What th' ill-affected say of you—

Ye 'ave 'spous'd the Covenant and Cause,
By holding up your cloven paws.

Sir (quoth the Voice) 'tis true, I grant,
We made, and took, the Covenant; 1450
But that no more concerns the Cause,
Than other perjuries do the laws,
Which, when they 're prov'd in open court,
Wear wooden peccadillo's for 't:
And that 's the reason Covenanters 1455
Hold up their hands, like rogues at bars.

I see (quoth Hudibras) from whence
These scandals of the Saints commence,
That are but natural effects
Of Satan's malice, and his sects', 1460
Those spider-saints, that hang by threads
Spun out o' th' entrails of their heads.

Sir (quoth the Voice) that may as true
And properly be said of you,
Whose talents may compare with either, 1465
Or both the other put together:
For all the Independents do,
Is only what you forc'd them to;
You, who are not content alone
With tricks to put the devil down, 1470
But must have armies rais'd to back
The Gospel-work you undertake;
As if artillery and edge-tools,
Were th' only engines to save souls:
While he, poor devil, has no power 1475
By force to run down and devour;

Has ne'er a Classis, cannot sentence
 To stools, or poundage of repentance;
 Is ty'd up only to design,
 T' entice, and tempt, and undermine : 1480
 In which you all his arts outdo,
 And prove yourselves his betters too.
 Hence 'tis possessions do less evil
 Than mere temptations of the devil,
 Which all the horrid'st actions done 1485
 Are charg'd in courts of law upon ;
 Because, unless they help the elf,
 He can do little of himself ;
 And therefore, where he 's best posselt,
 Acts most against his interest ; 1490
 Surprizes none, but those who 'ave priests
 To turn him out, and exorcists,
 Supply'd with spiritual provision,
 And magazines of ammunition ;
 With crosses, relics, crucifixes, 1495
 Beads, pictures, rosaries, and pixes ;
 The tools of working our salvation
 By mere mechanic operation :
 With holy water, like a sluice,
 To overflow all avenues : 1500
 But those who 're utterly unarm'd,
 T' oppose his entrance if he storm'd,
 He never offers to surprize,
 Although his falsest enemies ;
 But is content to be their drudge, 1505
 And on their errands glad to trudge :

For

For where are all your forfeitures
 Intrusted in safe hands, but ours?
 Who are but jailors of the holes
 And dungeons where you clap-up souls; 1510
 Like under-keepers, turn the keys,
 T' your *mittimus anathemas*,
 And never boggle to restore
 The members you deliver o'er,
 Upon demand, with fairer justice, 1515
 Than all your covenanting Trustees;
 Unless, to punish them the worse,
 You put them in the secular powers,
 And pass their souls, as some demise
 The same estate in mortgage twice: 1520
 When to a legal utlegation
 You turn your excommunication,
 And, for a groat unpaid that 's due,
 Distrain on soul and body too.

Thought he, 'tis no mean part of civil 1525
 State-prudence to cajole the devil,
 And not to handle him too rough,
 When he 'as us in his cloven hoof.

'Tis true (quoth he), that intercourse
 Has pass'd between your friends and ours, 1530
 That, as you trust us, in our way,
 To raise your members, and to lay,
 We send you others of our own,
 Denounc'd to hang themselves, or drown,
 Or, frighted with our oratory, 1535
 To leap down headlong many a story;

Have

HUDIBRAS, PART III. CANTO I. 327

Have us'd all means to propagate
Your mighty interests of state,
Laid out our spiritual gifts to further
Your great designs of rage and murder: 1540
For if the Saints are nam'd from blood,
We only 'ave made that title good;
And, if it were but in our power,
We should not scruple to do more,
And not be half a soul behind 1545
Of all Dissenters of mankind.

Right (quoth the Voice), and, as I scorn
To be ungrateful, in return
Of all those kind good offices,
I'll free you out of this distress, 1550
And set you down in safety, where
It is no time to tell you here.
The cock crows, and the morn grows on,
When 'tis decreed I must be gone;
And, if I leave you here till day, 1555
You 'll find it hard to get away.
With that the Spirit grop'd about
To find th' enchanted hero out,
And try'd with haste to lift him up,
But found his forlorn hope, his crup, 1560
Unserviceable with kicks and blows,
Receiv'd from harden'd-hearted foes.
He thought to drag him by the heels,
Like Gresham-carts, with legs for wheels;
But fear, that soonest cures those sores, 1565
In danger of relapse to worse,

Came in t' assist him with its aid,
 And up his sinking vessel weigh'd.
 No sooner was he fit to trudge,
 But both made ready to dislodge; 1570
 The Spirit hors'd him, like a sack,
 Upon the vehicle his back,
 And bore him headlong into th' hall,
 With some few rubs against the wall;
 Where, finding out the postern lock'd, 1575
 And th' avenues as strongly block'd,
 H' attack'd the window, storm'd the glass,
 And in a moment gain'd the pass;
 Through which he dragg'd the worsted soldier's
 Fore-quarters out by th' head and shoulders, 1580
 And cautiously began to scout
 To find their fellow-cattle out;
 Nor was it half a minute's quest,
 Ere he retriev'd the champion's beast,
 Ty'd to a pale, instead of rack, 1585
 But ne'er a saddle on his back,
 Nor pistols at the saddle-bow,
 Convey'd away, the Lord knows how.
 He thought it was no time to stay,
 And let the night, too, steal away; 1590
 But, in a trice, advanc'd the Knight
 Upon the bare ridge, bolt upright,
 And, groping out for Ralpho's jade,
 He found the saddle, too, was stray'd,
 And

Ver. 1575.] Altered to *the outer postern*, edit. 1710.

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And in the place a lump of soap, 1595
 On which he speedily leap'd up;
 And, turning to the gate the rein,
 He kick'd and cudgel'd on amain;
 While Hudibras, with equal haste,
 On both sides laid about as fast, 1600
 And spurr'd, as jockies use, to break,
 Or padders to secure, a neck :
 Where let us leave them for a time,
 And to their Churches turn our rhyme;
 To hold forth their declining state, 1605
 Which now come near an even rate.

And in the place a jump of leap,
On which he speedily leap'd up;
And, turning to the gate the rein,
He kick'd and rubb'd on amain;
While Hudibras, with equal haste,
On both sides laid about as fast,
And spur'd, as jockies use, to break,
Or paddlers to scour, a neck;
Where let us leave them for a time,
And to their Churches turn our rhyme;
To hold forth their declining state,
Which now come near an even rate.

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